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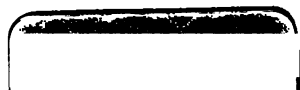
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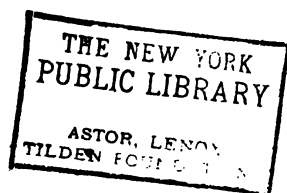
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Introduction.

WHEN we turn our thoughts and attention toward home, our hearts are at once touched with emotion never yet fully expressed by tongue or pen. Men may sing "Home, sweet home" and "There's no place like home," but the sweet memories, the tender longings, and the joyful hope, that fill and thrill the hearts of the human race at the thoughts of home will still remain untold.

In writing on home I am sure I am not introducing a foreign theme to any of my readers, for there is hardly a person who has not heard that sweet word a thousand times over, and very few are so wholly depraved but that they have longings for a happy home of their own. While this is true, yet many places in our land which are called homes are far from affording the sweet pleasure and the pure joys that are the heritage of men through the divine institution of marriage and home. The enormous increase of divorces in this and other countries shows plainly that many make a failure of marriage and home and that the tendency to such failures is steadily increasing. The following figures are the result of an investigation on marriage and divorce by the United States Census Bureau:

The total number of applications for divorces in the United States during the last twenty years, or from 1887 to 1906, is about 1,400,000. It is estimated that

about three-fourths of this number were granted, making about 1,000,000 divorces in the last twenty years. During the previous twenty-year period, or from 1867 to 1886, the total number of divorces was 328,000. Of course, it must be taken into consideration that this increase is somewhat modified by the increase of population; but still the increase is alarming, being estimated to be more than double in percentage, comparing the two twenty-year periods.

When we consider this awful divorce-business and at the same time remember that unhappy homes can not be numbered by divorce statistics, we can not but realize that a great reformation in home life is everywhere needed. Home should yield nothing but blessings to the human race; but, sad to say, many so-called homes are a continual source of misery and woe. It is because of this that I come right into your homes, and expect to go through them with you, looking them over from every side and making such helpful suggestions for their good and improvement as I see you most need in order to reap the sweet fruits of a happy home the remainder of your years. I am, indeed, glad to tell you that you need not think it impossible for your home to be made happy; but it is like almost everything else in this world—it is on certain conditions; and unless we comply with them, we can not reap the benefits.

Every blessing bestowed upon mankind by a wise and loving Creator, whether through nature or otherwise, is governed by certain laws, and the saying,

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"Life is what we make it," is more applicable to home and the home life than in any other sphere. Our home will be all misery if we disobey all its laws; it will be but measurably happy if we obey only a part of them; but it will be all joy if we learn and obey fully every law that governs it. We can not make this statement too strong. Home is just what we make it. Its happiness is furnished by husband and wife, by parents and children, and its sorrows and woes spring from the same source. Then, if every husband, every wife, every parent, and every child, that makes up all the homes in this wide world would arise in all the strength imparted through nature and through grace, to know and to obey all the laws of home, the foul fountain of home misery would soon cease to pour out its miry contents over the home and the nation, and the sweet and pure fountain of home joys and pleasures would flow like a mighty stream, gladdening and beautifying our homes and lives. This is true, absolutely true; and it is positively necessary for you, my readers, to realize that if your homes are not happy, the cause lies in you as husbands, or you as wives, or you as parents, and that if it is ever made happy, you can and must make it so; and the time to make the change is *now*.

Nature's laws are unchangeable and immutable, because the Creator himself has made and established them; and they are so arranged as to bestow blessings or punishments, accordingly as we obey or disobey.

There is no government or authority so absolute and so exacting as that of Nature. She will have no mercy on either the wilful or the ignorant, but will execute her punishments alike on all who break her laws; therefore the only thing to do is to *know* and *obey*, if we wish to enjoy her benefits and to escape her punishments. Learn this lesson well, and you will have no trouble to become interested in reading the book you now hold in your hand; and if you will both *read* and *heed*, it will surely prove a lasting benefit to you, to your home, and to the generations yet to come. This book is written with no other intention than to benefit every one of its readers; and with this object in view we will proceed, according to ability, to point out the things we all must do in order to make our homes happy and to gladden the hearts of our dear ones until we all with one accord can join the chorus—

“Home, home, sweet, sweet home;

Be it ever so humble, there’s no place like home.”

PART I—HOME.

Home, Health, and Success.

Chapter I.

THE GRANDEUR OF HOME.

High Ideals Necessary to Make Home Happy—God the Founder of Home—Man Should Lift Up the Standard of Home.

I HAVE always had a very high esteem for home, and since I have had the pleasure of founding and enjoying one of my own, my regard for this most grand and most sacred of all institutions in this world has increased many fold. When in the family circle, my heart swells with emotions as I behold the dear ones with whom I am so intimately and happily united; and when away from home, my heart is filled with yearnings and longings for that place on earth most dear to me. There is no place where I am so contented and so fully satisfied as in my own dear home. To me "there's no place like home." My reasons for telling you this and for writing this chapter are that I desire to see you, dear reader, inspired with that high esteem and honor for home which is necessary to give you the courage and the determination to make the very best out of your own home and home life.

HIGH IDEALS NECESSARY TO MAKE HOME HAPPY.

It takes more than high ideals to make home what it can and ought to be. Our ideals must be put into daily practise in all affairs of life. Yet without these lofty and noble thoughts and a high standard to guide our words and deeds, our home life, including us and our dear ones, will be a failure. Those who can associate anything low and beastly with home life neither do nor ever can have a happy home. Many grand things have been said about home by poets and authors of all ages. From their writings we give a few quotations.

"Home is the blossom of which heaven is the fruit."

"A world of strife shut out—a world of love shut in."

"The father's kingdom, the children's paradise, the mother's world."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

"The word *home* always sounds like poetry to me. It rings like a peal of bells at a wedding, only more soft and sweet, and it chimes deeper into the ears of my heart. It does not matter whether it means thatched cottage or manor house, home is home, be it ever so homely, and there is no place on earth like it."

"There is no happiness, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home."

"Our home and our society are to us what the world is to a great man—the sphere we may fill with work that can not die. The statesman molds a people into order and progress—partly by force and character, partly by great measures. We are the statesmen of our little world. Every day father and mother stamp their character upon their children's lives, mold their manners, conscience, and future by the measures with which they direct their household."

"The pleasant converse of the fireside, the simple songs of home, the words of encouragement as I bend over my school task, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven, and straying, had lost my way."

"Make your home so far-reaching in its influence that down to the last moments of your children's life you may hold them with a heavenly charm. At seventy-six years of age, Henry Clay, of Kentucky, lay dying at Washington. His pastor sat at his bedside, and 'the old man eloquent,' after a long and exciting public life, transatlantic and cisatlantic, was back again in the scenes of his boyhood, and he kept saying in his dream, over and over again, 'My mother! Mother! Mother!' May the parental influence we exert be not only potential but holy, and so the home on earth

be the vestibule of our home in Heaven, in which place may we all meet."

"What makes a home? Four walls of polished stones?
Or brick and mortar laid with nicest care?
Nay! Prison walls are made without as fair.
Within—look not within—corruption there,
With ignorance and sin, defiles the air.

"What makes a home? 'Tis where the weary come
And lay their burdens down assured of rest;
'Tis where we learn to know our dearest best;
Where little children play, blessing and blest—
Though walls of coarsest clay enwarp the nest,"

These and similar expressions show forth, to some extent at least, the grandeur of home, and were it not for the perversion of men and women, they would be the language and experience of every human being. But no words spoken of home are so good, and none should have such weight with us, as the sayings of the Author of home.

GOD THE FOUNDER OF HOME.

The Creator of man and the One who made all things for man is the founder of this grand institution. It was he who made us male and female, and he it was who spoke these words: "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." His standard is the only infallible rule to go by; and to make God's plans and object the standard of their homes is to the highest interest and good of every member in the home. The

first words the all-wise and loving Creator said as he beheld man in his beautiful home and with the things He had made for him to enjoy, were these sublime words: "Behold, it was very good." Sad to say, this can not be said of many homes of to-day; for many of them are not good, but rather the contrary. We shall not look to them for the standard, however, but shall look upon home as it is in reality—an institution of God himself. As such, it is good, yes, "very good."

We all can have a very good home, for it has been so planned and made for us from the very beginning; and a very good home can have nothing bad in it, but must be all good. This is not an impossibility in our day and age of the world. There was a time when certain evils connected with home could not be avoided because of the hardness of men's hearts; but since Christ came to save and to keep men from evil, our homes can be made "very good." And in speaking of these things Jesus points us directly to this original standard by these words: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife."

The apostle Paul had a high esteem for home. Although he had none of his own, yet he was conscious of the grandeur of home, and by inspiration wrote these sublime words: "Marriage is honorable in all, and the bed undefiled." One translation reads, "Let marriage be honorable by all." Taking the two together we have this result—not only that marriage

and the married life is an honorable institution, but that all should hold it as such. Throughout the New Testament we find honor connected with the home and family ties. "Let the wife see that she reverence her husband"; the husband is to "give honor unto the wife as the weaker vessel"; the children are to "honor thy father and mother." etc.

These expressions reveal not only the will and the purpose of Him who was the founder of home, but our home privileges as well. Such is the standard, and such are the possibilities. We all can have a happy home, a good home, a home that is more grand, more noble, and more honorable than anything else on earth. Shall we not, then, at once begin to enjoy our privileges and have a good home of our own? It is only evil and unhappy as we have made and do make it such; and if we will remove the evil and the unhappiness with which we have furnished it, it will again be very good.

MAN SHOULD LIFT UP THE STANDARD OF HOME.

How I wish that the banner of home, bearing this original inscription, "It is very good," could be unfurled from every home of my readers until all the world could behold its beauty and would rally around it in one decisive battle for good homes in every land and nation! My beloved reader, will you lift up this banner in your own home? Will you join the fight against all the evils that mar and destroy the life and the happiness of yourself and family?

There is nothing outside of heaven and eternal things so good, nothing so grand, nothing that affords so much pleasure and happiness, as a good home; and it is truly a lamentable and shameful fact that so little attention and effort are given to make it good and perfect. People put forth their mental, their physical, and their financial efforts on almost everything except home. They lavish their talents and their attention on many things, but neglect their own dear ones. This is a sad mistake. Let us invest in the thing that yields the most profit; and nothing is more profitable to husbands and wives, parents and children, than a good and happy home. Honor, wealth, and learning are not to be compared with this most precious boon—a good home. Let us seek it, let us obtain it, and let us begin now. Reader, are not you interested in this theme? Are not your longings, your affections, and your aspirations (which are a part of your very nature) aroused and ready to make your home happy and good?

Chapter II.

NATURAL AFFECTIONS.

How Adam Chose His Companion—Natural Affections a Precious Treasure—No One Should Marry without Love—Home Unhappy without Love.

NATURAL affection, or natural love, are doubtless the mainspring to make and to keep home happy and blest. Natural love we term it, not merely in counter-distinction of divine love, but more especially because it is natural to the human race.

HOW ADAM CHOSE HIS COMPANION.

We read that before the first man, Adam, passed all the animals and that as they passed he named them all. But among them he found not one which he could choose for a companion. Just as soon, however, as he saw the being that God intended for his (Adam's) life companion, he exclaimed: "This is now bone of my bones, and flesh of my flesh: she shall be called woman!" When God made man, He knew that it was not good for him to be alone, and therefore put into his nature that affection which only needed to have the one intended for him and suited for his life partner to appear before him in order to burst into a burning flame.

That very same love is in every natural human being to-day. Although it may lie dormant for years,

and should do so until the proper time for it to awaken, all it needs to arouse it out of its natural slumber is to hear the voice and behold the visage of the one suited for its possessor's companion.

NATURAL AFFECTION A PRECIOUS TREASURE.

Doubtless this is the most precious treasure that the Creator has bestowed upon man through nature; for without it there could be no "sweet home" in all this wide world; and what a world this would be without homes builded on the foundation of natural affection and nourished from the same source! It would be more than miserable.

But many people, sad to say, have lost this precious treasure in riotous living, thereby depriving themselves of home happiness. To such we can only say, This costly treasure must be found again and restored to its throne of royal honor if you ever expect to enjoy a good and happy home of your own. We are glad to emphasize the fact that in most cases this is not an impossibility, even though it may seem so to you.

NO ONE SHOULD MARRY WITHOUT LOVE.

Without this natural love no one should marry the one with whom he chooses to cast his life and lot. In deciding to take this important step one should never regard as worthy of consideration any other object or motive. Without this love home can not be happy, and home life will prove a curse instead of a blessing. Neither money, beauty, nor honor can take its place.

Some may say it is unmanly or "soft" to say so much about love and affection in connection with marriage; but it is only the perversion into unrestrained and inordinate affection and lust that has about it anything unbecoming, unmanly, or unwomanly. Those who see nothing but perverted affection in connection with marriage are not counted worthy to be in the scale, as they are wholly unfit for a place so high and honorable as a home and a family circle. So it does not matter what such ones may think or say; we will continue to lift up natural love and affections to their proper and exalted place.

Natural love is pure and exalting, whereas lust is debasing and degrading. This love should be flowing through the home like a never-ceasing, ever-broadening, and ever-deepening stream. If such is not the case, home will not be the sweet resort it should be. It will not do to substitute pity, patience, nor even divine love for this natural affection. Though these virtues are good and may make home capable of being endured, yet they will surely fail to make it the source of joy and pleasure that it was intended to be—man's pleasure resort.

The Bible speaks of some who are "without natural affection." This is surely and sadly true in our times of many husbands and wives, parents and children; and such it is who drag the banner of home in the dust and filthiness of frivolity and shame. If in every place called home natural affections had sway, there would be no divorces, no unfaithfulness, and home

would be a sweet attraction to every member of the family. Let me again emphasize this fact: *Love and affection in human nature is absolutely necessary to make and to keep home happy, and without it home life is a failure.*

HOME UNHAPPY WITHOUT LOVE.

If you, my reader, have made the sad mistake of entering into your home life without being led and controlled by this unchangeable law of nature, or if through neglect or wrong treatment of the one or ones once loved better than your own life, you have lost this precious treasure of home, I need not tell you that you are not getting pleasure out of your home; for you know it better than any one else, unless it may be your own companion or your own innocent children; and if home—the place where you are to spend most of your time throughout your life—is not happy, it is easy to see that your life is a sad one.

I would not show forth the dark side were I not intending to show you a way out of your dreadful difficulty—for there is a way out of such a sad home life into one of joy, peace, and satisfaction. This priceless treasure of natural affection, though crushed and wounded so many times that you almost rightly conclude it is entirely killed, can be revived. Once awakened and restored to the throne to govern your home life, it will surely make you sing, "Home, sweet home."

There are very few homes, if any, that are as happy

as they might be. There are multitudes of homes where the tide of affection runs at a very low ebb. all because the stream is not fed from its natural source. This is caused mostly through ignorance of the necessity of following after the things that tend to increase love and affection. In such cases things that tend to crush and to kill it are sure to arise. A constantly-running stream must be constantly fed, or it will in time run dry. If fed from a source of filth and mire it will surely become defiled and unfit to quench our thirst or to use for cleansing purposes. Just so it is with natural affection. It is to keep home happy and pure, but in order to do so it must be fed from its right source; and this source is the very same one from which it started to flow when it united two hearts in the pure, sweet, and sacred union of marriage. The springs that feed this stream are not very far away. They are still to be found in the natures of all who are not entirely changed by a beastly life from human beings into beasts.

There are many other things necessary to make and to keep home happy and good, which we will try not to forget in this book; but love and affection are the first and primary laws of home and happiness. In the following chapters we will do our very best to show how this affection may be increased and how it may be diminished—how it depends upon our avoiding certain things and practising others.

Let us ask ourselves and our dear ones the question, "Is our home as happy as we should like it to be,

or as it ought to be!" If we find there is room for improvement, let us not silence the longings of the tender part of our human natures, for they arise only **from** true manhood and womanhood; but let us arise **and** say, "*I will do my part* to make our home happy and good," and not only say it, but do it; and Nature will surely do her part in rewarding your efforts with an untold and unthought-of reward.

Chapter III.

MARRIAGE.

The False and the True Standard of Marriage—Marriage a Lifetime Union—The Bible and Nature against Polygamy—Marriage Governed by Unchangeable Laws.

MARRIAGE is as old as the institution of home. The Creator himself officiated at the first marriage ceremony and pronounced his benediction upon the newly-married couple; and ever since then this sacred ordinance has been the entrance to that beautiful palace called home.

THE FALSE AND THE TRUE STANDARD OF MARRIAGE.

Some have supposed that the only way God unites people is by natural love or affection; but such teaching is degrading to home life, as it would follow that those who do not love each other are not united in lawful matrimony, and this conclusion would lead men and women to seek for a divorce rather than to cleave unto each other and seek to retain or regain each other's affections. The polluting teaching of anarchists of to-day is that only love is marriage and that as soon as a man or a woman is tired of one companion, the marriage union is dissolved and each is free to seek another companion. Such teaching is both unscriptural and unnatural.

The true standard for marriage is the one used by our Savior, which is this: "From the beginning

God made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife; and they twain shall be one flesh. What therefore God hath joined together let not man put asunder." God not only made them male and female with affection for each other, but also joined them together by his own voice and hand. Moreover, he gave them instruction regarding their married life in these words: "Be fruitful, and multiply, and replenish the earth, and subdue it." He taught them how to be manly and womanly in every sense of the word.

This original standard of marriage excludes every degrading and unnatural standard of men with corrupt minds. It not only shows that when a man and a woman make the solemn vows of love and faithfulness to each other for life, before God and man, and the blessing of God is pronounced upon their union, they are there and then united in marriage, but also shows that they are "no more twain," or can never be unmarried. God made no room for a divorce court; and since Christ so emphatically declares that marriage must be brought back to the original standard, there is no allowance made for separation after once being united. The only thing for all the married to do is to make the best of it. If they will do this, marriage will not prove a failure; for nature and nature's God will help them in their efforts. Many will object to this standard, but their objections are unsustained by Scripture as well as

by nature; and we must take up the banner of home and march right over their objections, instead of allowing such unscriptural and unnatural objections to ride over and to trample in the dust the standard of nature and of God.

MARRIAGE A LIFETIME UNION.

Divorce and remarriage were allowed in Old Testament times on account of the hardness of men's hearts; but in New Testament times men are not supposed to have hard hearts that will clash together and make home like a bombarded and ruined fortress. For this reason there is not only no provision made for divorce in the New Testament, but divorce and remarriage is held as adultery, and marriage held up as a lifetime union. "Whosoever," said Jesus, "shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery." "For the woman which hath an husband is bound by the law to her husband as long as he liveth."—*Paul*. There is only one cause for which man and wife may separate—the cause of unfaithfulness or fornication—and when the Savior made this allowance, he made no allowance whatever for remarriage. This shows plainly that although they may not, and probably should not, live together as man and wife, yet the standard of marriage can not be made null and void—"They are no more twain."

This standard has on its side all nature as well as Scripture. Is it not a law of nature as well as of Scripture that offspring is the fruit of marriage? Further, is it not a law of nature that these innocent darlings should be provided for, protected, trained, nourished, and reared by a father and a mother until they are grown up to manhood and womanhood? Nature provides children for fathers and mothers, and fathers and mothers for children; but divorces and separations break the laws of nature as well as those of the New Testament. By this I do not mean to say that all who are divorced and married again while the first companion is still living, thus having two living companions, must separate; for this would often make matters worse, as they are married to the second companion as well as to the first. Such wrongs can seldom be made right and to try to do so would often be committing another wrong instead of righting the one already done.

THE BIBLE AND NATURE AGAINST POLYGAMY.

The Bible and nature are also united in refuting the false and pernicious teachings of polygamy—that a man may have more than one wife. It is true that in the Old Testament times polygamy was the custom with some who were accounted men of God; but it is not so in the New Testament, and in the beginning it was not so. As we have seen, there was only one woman and one man; and nature has ever since been true to that standard of marriage; for statistics plain-

ly prove that there are about an equal number of males and females born into the world. Hence only one woman for one man and one man for one woman is the natural and divine standard for marriage. This standard, only, will produce happy homes; a plurality of wives will produce only misery and woe. The conclusion of it all, then, is this: Marriage is both a divine and a natural law, uniting one man and one woman together as long as they both live, for the purpose of founding a home and of rearing a family.

MARRIAGE GOVERNED BY UNCHANGEABLE LAWS.

The all-wise and loving Father knew that he gave a good and a precious gift to the human race in the institution of marriage; and therefore to govern this institution he made laws which, when fully obeyed, will yield the sweetest pleasure earth can afford, but which, when disregarded and broken, will inflict the severest punishment. The only safe and right thing, then, for every married couple to do is to fully submit to these laws and be happy. Remember, you are life-partners and you can never choose another companion while you both are living; therefore it is both sin and folly ever to think of or to desire another than the one whom you have chosen. Such thoughts and desires will utterly ruin both you and your home. Our Savior tells us plainly that those who entertain such thoughts have already committed adultery in their hearts.

Therefore be a man, be a woman, be true to the

divine and natural standard of the one once-chosen companion for life. Make up your mind that if you ever enjoy home happiness, it must be in companionship with your chosen one. Such determination of trueness to nature and nature's God will be a wonderful help in making your home happy and a safeguard to virtue and faithfulness.

The next step is to make affections and happiness last as long as the married life itself.

Chapter IV.

A LIFELONG HONEYMOON.

Lifelong Happiness a Possibility—All Should Strive to Possess It—How to Regain Home Happiness.

THE word *honeymoon* is used to denote the first month after marriage. *Honey* means sweetness, and *moon* means a month, or a short season of time. So it is universally admitted that married life yields sweetness or happiness for a month, or a short season, after marriage. Of course, it would not do to make it a literal month of thirty days, for the reason that with some it lasts much longer than that, while with others, sad to say, it lasts hardly one day, bitterness thus soon taking the place of sweetness.

How often has bitter disappointment been expressed shortly after marriage, which was only a beginning of a lifelong series of home miseries! Every disappointment—and there are generally many—is like pouring water on the fire of that natural love, which should burn continually in order to lighten and to warm the habitation of man, and thus is the flame soon extinguished—the honeymoon is past. The next thing is for hatred to take the place of love; and fed by the flames of bitterness, jealousy, and strife, it soon devours every good thing around it—and who can tell the consequence?

LIFELONG HAPPINESS A POSSIBILITY.

I shall not take time to mention all the misery and suffering that I have seen in places which should and might have been "home, sweet home"—and I have seen but very little, comparatively speaking. It is all too sad to contemplate, much more to write or to read. • My object is not so much to relate the miseries of home, as to lift up the standard and to show my readers how to avoid the miseries of a life in unhappy wedlock.

Some think it cruel to subject a man and a woman to live a whole life together when they are unhappy in each other's society; but were we to proclaim separation for all whose honeymoon has been changed into seasons of more or less bitterness, I fear that such a catastrophe would be appalling even to the most zealous advocates of divorce and remarriage. Is it possible that God would subject men and women to a law the obedience of which would be worse than life imprisonment? No! we emphatically answer.

Marriage and married life is so sacred to the Creator that he does not allow his creatures to make it a plaything—something which they may pick up and throw away at pleasure. He has made them male and female, with natural affections and attractions for each other, in order that they may willingly and gladly choose each other as life-partners in the best of all vocations; and he has also made provisions for lifelong happiness—a lifelong honeymoon. There

is no cruelty to be found in the plans of the Almighty; they all work to the one end—the good of his creatures—if they but do their part to carry out his wise and perfect plans. Therefore the right thing to do is, not to think of separation, not to sit down in misery and despair, but to search out ways and means whereby love and happiness may be continued through life, and if your honeymoon has already ceased, to find how it may be started again.

ALL SHOULD STRIVE TO POSSESS IT.

Much depends on making the right choice when choosing a companion for life; but as this book is written for the married, and not for the young, it is useless to look at that side of the question. The only course is to begin at once to make the best of home and married life—to start your honeymoon afresh; or if you have been so unfortunate as never to have known the sweets of pure, natural love, to make the best of it, anyway; and no doubt you can and will succeed in making to flow the honey that will sweeten heart and home—all that is within and around.

It is recorded of Melancthon, Luther's fellow-laborer, that he did not love his wife when they were married, but that they had not lived long together when the affections of his nature were aroused and that soon he loved her dearly and enjoyed a happy home. What has been done can be done again. If you have made the mistake of marrying without love,

correct the mistake by falling in love with each other now, even if you have lived together in misery and unhappiness for years. Begin at once; "better late than never."

No doubt you are beginning to wonder how it can be possible. Nothing is impossible for nature and nature's God; and remember that in stopping home miseries and beginning a lifelong honeymoon you have the forces both of nature and of God himself to aid you, and that if you will work in harmony with these mighty forces, a miracle can and will be wrought in your home. Even the most ill-mated couple can to a great extent be made to enjoy their home the remainder of their days.

HOW TO REGAIN HOME HAPPINESS.

Let all who are not perfectly happy in their domestic life (probably few are) begin at once to improve your home, and reap a full reward. It is natural for men and women to love, and to be devoted to, each other; consequently it will be comparatively easy to reach the goal of home happiness. Do you not remember how easy it was for you, husband, to love your wife before she became your wife? and for you, wife, to love and to esteem your husband before he became your husband? It may be that the first time you met, your hearts beat with love for each other and that ever after you sought each other's company. Every time you met, the tide of your affections ran higher and higher, until you finally

agreed to launch your domestic bark together on that swelling current. Was it hard for you to love each other? No; for you and nature worked together; and anything that is natural for us is easy to carry out.

And now, husband, she is the same wife to-day; and, wife, he is the same husband to-day; and had you continued to act toward each other as you did when you found it so easy to love each other, your happiness would have been complete to-day, especially if God and nature have blest your union with one or more little darlings to thrill your hearts with the joys of father and mother, thus starting another spring of natural affection to flow through your happy home and thus binding you still closer together. What do you think of it? Do you not think you can love one another as much as, or even more than, you ever have? And if you have never been fully happy in each other, do you not think it would be possible to start the honey to flowing, that your life and home may be sweetened thereby the remainder of your years? Please try; and if you do not at first succeed, try, try again.

Chapter V.

THINGS THAT MAKE HOME UNHAPPY.

Blaming One Another for the Unhappiness—Unwillingness to Confess Your Faults—Quarrelling and Disagreeing—Fault-finding and Blaming—Complaining and Dissatisfaction—Jealousy and Suspicion—Melancholia, or Despondency.

THERE are certain things that tend to awaken and to increase natural love; also, there are certain things that tend to diminish, to crush, and to kill the affections of our nature. Now, if your home is miserable and your love almost turned to hatred, you have certainly followed the things that turn love into hatred or, if you are indifferent toward each other and realize but little, if any, pleasure out of your home life—a state which no man or woman representing home should ever be in—you have surely neglected the things that tend to love and happiness. There is no use in trying to get around the truth on this respect.

God has made home good and honorable in itself, and your home is no exception; if it is not what it ought to be, or if the opposite of what it should be, *you* have made it what it is—I mean you, husband, and you, wife; you, father, and you, mother—and now *you* are suffering for what *you* have done. You may have done it, to a great extent, unintentionally

and ignorantly; if so, it will not be hard for you to forgive and to forget the past. But do not forget that nature punishes those who break her laws, whether knowingly or ignorantly, and that therefore you and your home are suffering the penalty of the broken laws of love and home.

BLAMING ONE ANOTHER FOR THE UNHAPPINESS.

Husband, do not say it is all wife's fault. You won her heart and affections in the first place, and if you do not have them now, you not only have ceased to be a winner, but have also become a careless loser. Wife, do not say it is all husband's fault. If you have lost your husband's tender nourishing and cherishing affections, which you crave so much and without which you can not be happy, you will likely find that you, too, have lost those winning words and ways that once gave you possession of his love. But above all things, do not blame your innocent children if your home is not happy; for if they are not what they should be, if they yield no sweet pleasure to you as parents, remember they are just what they were when brought into the world and what they have been made by example and precept. Do not forget that "we reap what we sow." Some may think this is rather hard on them; for like their father Adam, they are ever ready to excuse themselves and to blame their companions for their trouble.

The only way to secure happiness is first to remove the misery by finding the root and cause of the

trouble, and then each one to take all the blame that belongs to him or her. If we keep on blaming each other for the things we ourselves are guilty of, we shall never be any better husbands and wives than we are now; and not only will our homes not be made happy, but they will continue to get more miserable until they become hells on earth, with inmates fit for nothing but hell in eternity.

Now, the law of nature and of God is that the man win, govern, and keep the woman's heart and affections and vice versa. A woman does not arouse her own affections nor a man his (this is something we all know); and if one can not awaken them, how can one keep them after they have been given to another? The only way is for the wife to guard well her husband's tender love for her and for the husband to take good care of his wife's heart and affections. If your home is not happy, you have lost the precious treasure committed to your trust by God and nature and your companion; and you are to blame.

UNWILLINGNESS TO CONFESS YOUR FAULTS.

The best way to start to make home happy is to obey the scriptural injunction, "Confess your faults one to another." If you will humble your hearts before God at the same time and seek his pardon for all your sins, you will certainly be able, not only to take on yourselves the blame that rightly belongs to you, but also to stop thinking, saying, and doing those things that make home and hearts unhappy, and to

do those things that will restore love and happiness to the throne of your home. This change must take place if you expect to make home happy; and this you surely do expect, for you can not be happy yourself without a happy home.

If the way you have lived has made your home and lives unhappy, you must do differently from this on, or they will be no better in the future. The way to improve home is to improve husband and wife and children; and the way to do this is for husband to improve husband, wife to improve wife, and husband and wife together to improve the children. Do not misunderstand this and try to improve your companion—except it be by loving him or her more—but try to make yourself the husband or the wife you ought to be, and your efforts will surely be successful.

QUARRELLING AND DISAGREEING.

We will now mention some things that make home unhappy and kill love and affection; and as we notice them and acknowledge them to be the cause of our trouble, let us see that they are put out of our homes nevermore to enter. We will start the black list by naming one of the most common of the many murderers of love and home happiness—quarrelling, or disagreeing in an unpleasant manner. This makes many homes very unhappy. On this subject we will give a short quotation from Professor O. S. Fowler: "Your first spat is worse than your house burning. Put it right out, or it will consume your future con-

jugal bliss. Even your first blame, if only by implication, and seemingly trifling, is really horrible in itself and in its effects. If you do not have the first, you will never have any; but the first is about sure to breed multitudes of those 'little foxes that spoil the vines' of love."

The above language is not too strong. It surely would be better for a married couple to have their house burned to ashes and even to lose all their possessions than to lose love and happiness; for this is the kernel of home, while the other things are only the shell. Therefore man and wife should never quarrel nor allow anything to make them disagreeable towards each other either in feeling, in word, or in action; for it will surely ruin their home. They may not always be able to see and understand every little thing alike; but they can at least agree to disagree, instead of having a word-battle and hard feelings over trifles. 'How can two walk together except they agree?' If husband and wife are always or even only now and then having disagreeable spats or quarrels over trifles, they can not expect to live happily together. Then, does it pay to quarrel over anything and thus ruin our homes? Is it worth so much to have our own way that we will sacrifice love and happiness for it, and yet always fail to get it? for quarrelling never stops till one or the other gives up his or her way about it.

Once I heard of the separation of a couple who had lived together to raise a family. One day as they

sat together to eat a meal. the man remarked that the bread was sour, on which the woman hastily replied that it was not sour. This became the subject and the only object for a disagreeable quarrel that ended in their separation. The children and other relatives finally succeeded in reconciling the old folks, and they went to living together again. It was not long, however, until one day as they sat at meat together again, the husband spoke about as follows: "How foolish it was for us to separate over that sour bread!" This started the quarrel anew and resulted in the separation of the aged couple once more. I did not hear of their becoming reconciled after that.

No doubt you will say: "It was foolish to the extreme for husband and wife to quarrel and separate over so small a thing as a piece of sour bread or bread supposed to be sour." So it was; and I sincerely hope that you never have been so foolish and that you never will be so foolish as to make your home unhappy by disagreeing and quarrelling over trifles, and yet it is generally over very little things that husbands and wives disagree and quarrel, especially after they have once started in this miserable way of living. But no difference whether the subjects of your quarrels are small or great, it does not pay to quarrel; for nothing is worth so much to you as husband and wife as love and happiness; and domestic quarrels are sure death to both. Therefore if you have never yet had a family quarrel do not ever have the first one; and if you have, do not have any more.

Agree with each other never to have unpleasant feelings or words about anything. If your companion will not agree with you, you can stop it alone; for it takes two to have a quarrel. When one stops, the other soon gets tired and stops too.

FAULTFINDING AND BLAMING.

Another thing that must be gotten out of the way is faultfinding, or faulting or blaming each other. There is no home where things that ought not to happen will happen sometimes; but blaming or faulting some one does not undo the thing. This does, however, kill love and affection between husband and wife, and therefore it must be gotten out of the way before your home can be made happy. I will again give you a quotation from Professor O. S. Fowler: "Finding fault engenders more marital alienations than most other causes combined; stabs love right under its fifth rib, spills its warm life-blood, and must never on any account be inflicted by or on either. Blame from one's own sex is most provoking and unenduring; but from the opposite absolutely outrageous. No concatenation [combination] of circumstances can justify it. This is not the way the sexes are ordained to lessen each other's faults, or promote each other's virtues. All scolding is but driving and threatening, which makes even boys, much more men, defiant and vindictive. Driving contrary mules is easy in comparison. Most scolded wives deserve praise or pity." I wish those who scold and blame

companions or children would not only read, but carefully study the above quotation.

What do you accomplish by faulting or blaming your companion? Even if he or she is in the fault (all men and women have faults) blaming and scolding does not, as already said, undo the thing that has happened; neither does it lessen the fault of the one faulted, for it is almost sure to work self-defense. Not only so, but it will more than likely beget fault-finding in the one thus faulted and blamed; and likely as not you will get it back the first mistake you make. Thus the miserable business goes on to the complete ruination of your lives and character, home and happiness. Neither should children be scolded.

I suppose I need not add that people who thus blame and scold in their homes or elsewhere can not be justified in the sight of God. Therefore for heaven's sake and for the sake of your home, stop it entirely and stop it at once. Do not forget it. And next time when something goes wrong, or some one is in a fault, or you are not in so good a humor as you should be, do not allow yourself even to feel inclined to blame one of your dear ones; and if you do feel so, close your lips and do not say a word till that feeling has taken its flight. If you wish to improve your companion, remember there is a better way of doing it. Like begets like. If you fault and blame your companion, he or she will doubtless blame you in return; whereas if you try to improve yourself, your companion will be constrained to imitate your exam-

ple. And as for your children, how to correct them, we will come to that later.

COMPLAINING AND DISSATISFACTION.

Complaining or being dissatisfied with each other and with each other's ways and doings, is another home curse that kills love and happiness, and therefore must be disposed of before home can be made happy. It makes no difference how much nor how good a thing we possess, if we are not satisfied with it, it will not make us happy. On the other hand, although we do not have much and what we have is not so good as it might be, yet if we are satisfied, it will yield an abundance of pleasure and happiness. A grumbling, growling, murmuring, and complaining man and a peevish, snapping, snarling woman can surely make home a miserable place; and as their children are almost sure to be like them, the whole family must live like dogs and cats. How sad and yet how many times do we find homes that are thus ruined through complaining and dissatisfaction!

There can be no doubt of there being some things in home life that are not so good as they might be; but does complaining make them better? Will it make the sour bread sweet, or the meals ready in time? Will it make the poor cook a good one, or the untidy housekeeper a neat one? Will it rid husband of his faults and wrong habits? No; complaining is no encouragement for the ones complained at to do better, especially if they think they are doing their best

—a belief which, though not always a virtue, is very natural. Murmuring only tends to make husband or wife quit trying to do better; whereas being thankful for little, encourages and constrains the one who bestowed only the little, to give more next time.

The Bible rule is, "Be content with such things as ye have," and "Godliness with contentment is great gain." Now, you have your companion, and besides this, you have made your own choice; so if he or she is not what they should be or what you think they ought to be, you should have found it out before you were united for life. No one but you yourself is really to blame; and the only wise and good thing to do now is to be contented and satisfied. Try it, and see how much you will gain and how much more happy you will be. You may find, too, that your companion is not nearly so bad as you had thought and also, that he or she will wonderfully improve and you will be more and more contented and suited and consequently more happy.

JEALOUSY AND SUSPICION.

Jealousy is another cruel monster that is sure to devour love and happiness wherever it gains an entrance. Do not be jealous or suspicious of your companion; for although it is true that he or she is exclusively yours and that your affections for each other naturally exclude every vile wretch that would be so wicked as to try to divide you asunder, yet it is also true that jealousy, suspicion, or mistrust will

not bind you closer together, but, on the contrary, surely sever that sweet bond of love which once existed between you. If you let jealousy creep in, you are sure to be unreasonable and to blame where there are no grounds for your suspicion or to go beyond what there really are, and thus while trying to hold the affections of your companion with a jealous grasp, you only drive him or her farther away from you.

A better way is to try to be so good a husband or wife that your companion can not help admiring your conduct. Once a half-witted woman got it into her head that she wanted to marry a young preacher. While trying to get her to change her mind, we showed her how foolish it was for her to want to marry a man who did not love her; but she quickly replied: "That's nothing. When we get married, I will love him so much and be so good and kind to him that he can not help loving me." In this simple reply from a foolish woman is a lesson that should be heeded by all husbands as well as by all wives and especially by those who are apt to be jealous.

This question, however, has another side that must not be forgotten. It is the duty of every husband and of every wife to be so modest and reserved in their behavior towards the opposite sex that they give no occasion whatever for their only lawful companion to be even tempted to jealousy. This is a duty the performing of which pays well all those who desire to improve their own homes as well as the other homes of our land and nation. Not to be jeal-

ous and not to give room for jealousy, should be your aim at all times.

MELANCHOLIA OR DESPONDENCY.

Another thing that does not promote love and happiness, but that has rather the contrary effect, is melancholia, discouragement, disheartedness, unpleasantness, etc. Such is unhappiness itself and breeds unhappiness all around it. It hides the sun, clouds the skies, and poisons the very atmosphere, of home. So if you wish to make your home happy, you must forever dispense with such things and be happy. There are no doubt many real hard things for you to go through and perhaps many more imaginary troubles than real ones; but be that as it may, your being discouraged or downhearted does not lighten the burdens, but causes you to think that you can not carry them and makes you miserable because you think that you can not. Whereas your being of good courage and of good cheer, you will find, is half the battle. As long as you allow yourself to be melancholy and sad, you see nothing but discouragement on every hand; whereas if you will try to be brave and cheerful and to look on the bright side of things, you will find yourself stronger, the burdens lighter, and life will soon be a pleasure.

More hints as to things that make home unhappy will be found later on as you peruse the following pages. Please be careful not to let any of them escape your notice and earnest consideration.

Chapter VI.

HUSBAND AND HOME.

The Husband's Attitude toward His Wife—How the Husband Should Treat His Wife—How to Regain Your Wife's Affections—Show Courtesy to Your Wife—An Appeal to Husbands Addicted to Drink—Avoid the Use of Tobacco for the Sake of Home.

I AM now going to make a separate appeal to husbands, and afterwards I shall make one to wives; for though they are one flesh, yet they are still two individuals and have not only different make-ups, but also different obligations towards home. The scriptural standard is that "the husband is the head of the wife, even as Christ is the head of the church." There is, however, great danger of misunderstanding this and of taking it for a privilege of selfish rule and control—if such may be called a privilege—instead of taking it as an obligation and responsibility of caring for, and of looking after, the welfare of wife and home. The Scriptures also say, "Husbands love your wives, as Christ also loved the church, and gave himself for it." The plan of the Creator in making man the head of woman must not be misunderstood. It was intended that man should be, not a mere ruler, looking after his own interest and wanting his own way in every thing, but a lover that would sacrifice all and give himself up entirely for the good of his

wife and home. This is the way husbands are to make home happy. Will you do it?

THE HUSBAND'S ATTITUDE TOWARD HIS WIFE.

In looking on the husband as the head of the family, there is also great danger of forgetting the important place that the wife fills in the home. If you are the head of wife and home, what is your wife to you? Is she the foot? By no means. She is the body—the real substance and the one most necessary for husband and home. God said it was not good for man to be alone; therefore He made the woman for an help meet, to be with man and to help him, because he needed her and could not get along nor be happy without her. Neither can you get along nor be happy without your wife. “What is home without mother?” She is indeed the last one that home could spare, for she is the very light and life of home; and remember, the mother of your children is nobody but your wife.

If you are the head and the king of home, she must be the body and the queen of your home. Therefore we read: “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.” This shows the only right relation between husband and wife; and only by acting accordingly can you make yourself, your wife, and your home happy. You may not profess to be a Christian nor

to have much reverence for the Bible; but remember, nature demands the very same thing of you, and if you do differently from this, both you and your home will suffer.

Your wife is to you like your own flesh; and you might as well stick your hand into the fire and not expect to feel the almost unendurable pains of a burnt limb, as to treat your wife in any way contrary to love, care, and kindness and not expect to suffer as much as she or more. Whatever you bestow on your wife, you will have to share with her: if you make her happy, you make yourself happy; if you make her miserable, you make yourself the more miserable. So do not forget that it pays to be good to your wife and to give your very life and all for her good and happiness. Do it, and you will be a happy man and have a happy home.

Don't scold her. Better go out and scold yourself or hurt yourself, and maybe your wife will pour oil on the wounds; but if you hurt your wife, you will also hurt yourself, and who, then, will apply the healing balm? You are told in the Scriptures not to be bitter against your wife. You will not ever, will you? It does not pay. Don't blame her. Don't complain at her. Don't ever have an unkind thought about her or anything she does; for if you do, you may say unkind things to her, and then you not only inflict wounds both on her heart and on yourself, but also wound your home. You may say, "He doesn't know my wife." Is she below your standard? Then,

improve her by being all you should be to her. That is the only way to do it.

HOW THE HUSBAND SHOULD TREAT HIS WIFE.

As husbands we must not only avoid the things that tend to make our wives and our homes unhappy, but also follow after the things that increase love and happiness. If your wife does not suit you, and you think that she does not have the tender love and care for you which you would like for her to have—for although we are men, we do like to be tenderly and fondly treated by our wives, and we might as well confess it—do not put on a bold front and a “don’t care” in order to spite your wife or to freeze her out. This is an unnatural and a very tormenting thing to do for any length of time. If you want your wife to be very good and loving to you, remember that you must win her love and draw out her affections. In doing this you make her sweeter, happier, and better—just what you want her to be.

Does your wife ever appear to you to be sour and bitter? Well, have you not sometimes given her a bitter cup to drink? and has not that, at least helped to make her so? Now change the program and be loving and sweet to her, and you will soon notice the change. Does she act indifferently toward you? Well, have you not caused it by forgetting to nourish and cherish her affections? Have you not forgotten to be the attentive gentleman you once were? Have you not ceased to fondle and caress her as much as you

once did? If so, you have ceased drawing out her affections, and how can you expect her heart to be a burning flame of love toward you? You say, "All this is true, but how can I help it?" Not by scolding, blaming, faultfinding, etc.; not by staying away from your wife and home all day and then in the evening going somewhere to lodge or loaf, nor by reading the newspaper when you are at home. Had you acted thus in the first place, you would never have gotten a wife. You can do it only by seeking her company as you once did to win her, and when in her company by being as attentive and as much of a lover as you were when you once wooed her heart and courted her love.

HOW TO REGAIN YOUR WIFE'S AFFECTIONS.

If your wife's heart and affections, sweetness and tenderness, are worth anything to you, do all you can to win and draw out the many good things God has placed in her nature for you. If you were a young man and you desired to win the heart of a young lady, how would you go at it? Would not your looks, your manners, and your voice all join in saying, "I love you, and I want you to love me." By doing as you once did you can make her love you as much as she ever did or even more. Tell your wife that you love her and prove your love by your manner towards her and by doing all you can to lighten the many heavy burdens that she bears for your sake and the sake of your children. Provide things com-

fortable for her; but do not get so busy trying to get more than you need that you have no time to spend with your wife and family. Do not work so hard that you think you are too tired to carry a bucket of water or to help her with the children. Remember that she is the weaker vessel and that your shoulders were made broad purposely that you might bear her burdens as well as your own. Do not think her burdens are too light to notice. Although they may not be so heavy as yours, she has so many of them that they are really harder than yours. If you do not believe it, take her place in the nursery, in the kitchen, at the wash-board, and you will soon learn to sympathize with her. You should help her in such things, anyway as much as possible. Take her out for a ride or a walk. All lovers do so to their sweethearts. If you can not both go, let her go as much as you do, or more; and you stay at home and fill her important place.

A good rule to follow is the following from the best book ever written—the Bible: “Husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel.” Some men never try to know what their wives go through for their sakes. How can such husbands fill the place in nourishing and cherishing, in comforting and sustaining, that God and nature demands they should? Some husbands even seem to forget that their wives are the weaker vessels, and that they themselves are the ones to bear the heaviest burdens and to do the

hardest work. Such forgetting pays fearfully the wrong way. It is not by forgetting and neglecting, but by doing our part, that home is made happy. The latter pays well. Let us not forget to do it. Hold yourself to be honorable, but do not forget that your wife stands by your side and that, as already said, if you are the king, she certainly is the queen.

MANIFEST COURTESY TO YOUR WIFE.

Some men are very courteous and polite to strangers, especially to ladies. Now, it is natural for a gentleman to be polite to one of the opposite sex; for he is made to be her protector and to look after her needs and comforts. But why did God make man a gentleman? In order that man may fulfil His purpose and plan in nourishing, cherishing, and honoring his wife, thus making their home a paradise of love and happiness. It is all right to be courteous and polite to strangers; but he who desires a happy home in companionship with a loving wife and mother must not forget to show the most politeness to his wife, and at home as well as abroad. Give her the best chair, help her in and out of the buggy, assist her in every way possible, and always remember that you are in company with the lady who should and must be the most honorable to you. Do not be afraid to let people see that you love your wife, and do not forget to love her when you are alone in your everyday home life. Do not think that these little things are not necessary nor that you can get along without

paying attention to every little duty you owe your wife and home; for these things are both scriptural and natural laws, and those who transgress must suffer. And above all, do not excuse yourself by blaming your wife for not doing her part to make home happy; but remember that the way to get her to do her part is to do your own part. This we can and must do, no difference how much nor how long we have lived differently. Our own welfare, the welfare of our home, and even the welfare of future generations demand that we do our part to make home what it should be.

AN APPEAL TO HUSBANDS ADDICTED TO DRINK.

We are now going to close this chapter by making a short but earnest appeal to every husband that has any bad habits to quit them at once for the sake of making his wife and home happy and good. We will mention only two, so as not to weary you too much; but if you can think of any other habits you have that do not tend to make your home happier and better, let me tell you that it pays to be a man and to conquer them all.

I will just appeal to those who spend their money, ruin their character, health, home, and happiness by the drink habit. I am not going to scold you; but I am going to tell you that I am very sorry for you, as I know that you suffer as much as any one else and maybe more. I also know that you would like to be a man and have a happy home. But I must

tell you that you never can make your wife and children happy as long as you continue to sip the cursed bowl and that you will certainly ruin yourself, your home, and even generations to come if you persist in following the awful habit of drink.

Would you not like to quit and have a happy home? I know you would. Just think how it would thrill your heart with joy to see your wife and children happy and glad because of husband and father trying to do better! It is not too late to try; and your home will be even more happy if you succeed than if you had never been a drunkard. The joy will be doubled by the suffering that has gone before it, and you will be almost the happiest man on earth. I beg of you to try once more. I believe you can succeed. If you do succeed, great will be your reward. Tell your wife you are going to quit and ask her to help you. She is interested, you know. Give her the pocket-book and let her collect your wages if you can not trust yourself to handle money. When you are tempted to yield, think of your wife, your children, your home. If you can not quit in town, move out into the country, where you will not be surrounded with temptations, and if necessary stay there until you are a strong man again. Every day, every week, and every month will strengthen you and encourage you to fight on, and most of all the change that you will notice in your home. It can not be told. It will be joy unspeakable.

The very best way of all is to go to Him "who

is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus, who suffered and died for your sins, who conquered death and hell for you, is now interceding for you at the right hand of God. He loves you, and he will and can save you from a drunkard's life and home and a drunkard's grave. Don't give up hope. Remember, you must quit, or all is lost for you. For the sake of your family and home resolve to quit at once and forever. If you should fail once, try again, and keep on trying until you do succeed.

Most wives are against intoxicating liquors, and therefore no husband should indulge in such nor have them in the home.

AVOID THE USE OF TOBACCO FOR THE SAKE OF HOME.

Another very bad habit with which wives are nearly always disgusted is the tobacco habit. No husband should be a tobacco-user, neither do anything else that is not pleasing to his wife nor good for his home. Anything you do that is not pleasing, but rather disgusting to your wife, does not tend to make her love and respect you, but is sure to work the other way. If you are a tobacco-user in any way, I wish you would ask your wife what she thinks of your habit and whether she would not like to have you quit it. If you love your wife and children more than yourself and your tobacco, I know you will quit. You say you can not. What an acknowledgement of

no manhood! If you can not or will not quit using tobacco for the happiness and health of wife and children, do you think you are fit to be a husband and father, the head of home and family? I let you be your own judge in the matter.

Some men promise their sweethearts to quit such habits and even do quit them before they are married, and then take them up again after marriage. Shame on such men! They are betrayers of women, and they need not expect to have happy homes. The man who will not and does not do as much to retain his wife's love as he did to win it, will not keep it long; and without love home can not be happy. May I not, then, kindly ask you to quit the use of tobacco for the sake of your home and family and because of the honorable place you fill as the king of home? I once read of a young man who on becoming a Catholic priest took his tobacco and threw it from him in disgust, feeling that it was entirely below his dignity as a priest to indulge in such a filthy habit. How much more should a husband feel it below his dignity to use tobacco, holding, as he does, that most honorable of all positions in life—husband and father! Be a man and quit the use of tobacco forever.

If you will spend at least some of the many dimes and quarters that otherwise would have gone for tobacco, to get little presents for your wife in order to show her that you love her, her appreciation will thrill your being with joy and raise your aspirations to a higher and nobler standard of home. Will you

not try. and see for yourself? If you feel your need of help, I refer you to the words of the poet:

“The blood will work a perfect cure,
Will cleanse the heart and keep it pure.”

Chapter VII

WIFE AND HOME.

The Wife's Influence over Her Husband—The Scriptures Acknowledge this Power—The Wife Should Use Her Influence for Good—How Some Wives Fail to Make Home Happy—True Love is Never Selfish—The Wife Should Reverence Her Husband.

WE would not have the wives and mothers of our homes think that because the man is the head of the family and has so much responsibility resting upon him, that there is but little for them to do in moulding home and making it happy. Such is not the case. The wife's influence over home is even greater than the husband's, and in consequence the happiness of home depends much more on her than on him. The honor that we have tried to bestow on you in the foregoing chapter should show you that you hold a high and honorable position in life. I once heard an "old bachelor" say, "Man is the head, but woman is the heart, of the home." This is true; you are the very source and center of home and homelife, and without you home is dead. Unless you do your part in using your strong and powerful God-given influence for the happiness and good of your home, it will not be "very good," but very poor.

THE WIFE'S INFLUENCE OVER HER HUSBAND.

When God made man, he made him stronger in

muscle for the purpose of doing the hardest physical labor, and of thus providing for the family the necessities and comforts of life and home; but he made the woman stronger in affection and tender love for the purpose of filling that glorious position of wife and mother. So while it is true that the husband has a strong influence over the wife's heart and life, yet it is also true that a wife's influence over husband and home is even greater. You may think you are only a woman, the "weaker vessel"; but let me tell you that when it comes to love and making home happy, you are strong. How I should like, not only to make you conscious of your strength, but also to get you to use it for the good of your home!

Doubtless you think it would be nice if your husband were what he ought to be in every respect; but do not forget that you can help make him such—not by driving, scolding, and blaming; not by giving way to peevishness, fretfulness, discouragement, etc.; but by that strong and powerful love that you possess for the very purpose of filling your place as wife and mother. Men that could not be conquered by any man nor by anything, men that have ruled the world, have been overcome and conquered by a single woman.

As an illustration of how strong an influence a wife has over her husband, I will quote a little incident that I once read. It is about an army officer who was considered very strong-minded and self-willed, but who nevertheless was completely conquered by a loving wife. It was as follows:

"I took my wife on our wedding-tour to New York. Kean being then the theatrical star, I purchased tickets to a favorite play; telling her I was going over to the Long Island races, should return to supper, and wished her to be all ready, in her best, to accompany me to the theater. But meeting several of my old Virginia classmates at the races, a dinner was proposed, partly in honor of my marriage, at which wine was drunk freely; so that, instead of returning at six, I was helped home at eleven. Expecting a curtain lecture, yet all fortified with my good excuse, I told my cronies to make no noise going up-stairs, so that our 'first spat' might not occur 'before folks.' My wife soon followed, and on beholding my plight, instead of reproaching me, said tenderly:

" 'Husband, I am sorry to see you so ill.'

" 'Why not say "tight" and have done with it?'

" 'Perhaps I can relieve you. Let me try that plantation dose': and I was soon sound asleep, while she sat up most of the night to watch over and wait on me. I woke first, and, reproviding my excuses, waited till she awoke, expecting she had waited only to be more emphatic; when she said fondly:

" 'Husband, I hope you are better this morning.'

" 'As well as one ought to be who went to bed drunk,' I replied, determined to bring on the Caudling then and there. Several times before and after breakfast, I tried to edge in my excuses, but she pleasantly turned the conversation; I meanwhile deferring my morning cigar till I had justified myself. At length,

thinking the storm was brewing only to redouble its fury, I made up my mind to wait till it came; but I waited *eighteen years* for her first allusion to that drunken spree: and then, as I was censuring a man for getting drunk so soon after marrying so fine a wife, she playfully remarked, with a roguish twinkle in her eye, 'True; but are *you* just the one to throw the first stone?' I thought, since I had a wife who could put up with my coming home drunk and depriving her of a theatric treat never again to be proffered, yet be just as kind and fond for a'l, even without requiring any apology, or allowing me to humble myself by making one, she should never again see me in that sorry plight: and I have yet to taste the first intoxicating drop since. Her loving course alone saved me from a drunkard's grave.

"Years after, having ordered my horse on Sunday morning for a hunt, then a common practise in Mississippi, even for church-members, my wife enquired pleasantly:

" 'Husband, does Charley know that to-day is Sunday?'

" 'Oh, no, not yet; he is too young. Charley, what day is to-day?'

" 'Why, Sunday, father. Do you think I'm such a fool as not to know when *Sunday* comes?'

" 'I sent my horse back, and have never hunted Sundays since.

" 'In many like ways she has obviated fault after fault, and cultivated virtue after virtue, but for which

I should have been spoiled by those vices which blight so many of our Southern young men, and most men for that matter. Much of the good in me, which my fellow men admire, I owe to her."

If every wife would use her womanly affections and her feminine tenderness and modesty as this woman did, the husband that would not be overcome and yield to her influence and wishes would not be worthy of being called a man.

THE SCRIPTURES ACKNOWLEDGE THIS POWER.

The Scriptures acknowledge the power of the wife over the husband, and hence it must be natural, for the Bible and nature are always in harmony. "Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word, they a'so may without the word be won by the conversation [conduct, the powerful and winning words and ways of a natural and Christian woman] of the wives; while they behold your chaste conversation [conduct] coupled with fear [reverence]. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The foregoing quotation may seem rather lengthy to some; but there is much in it, and as it is in harmony with the laws of nature, it should be carefully considered and well heeded by all wives that

desire a good husband and a happy home, whether they profess to be Christians or not. Think of the woman, the "weaker vessel," subduing the heart of her husband and winning him to Christ—doing that which nothing else, not even the gospel, can do! Does not this show a woman's power to win in the battles for good? And can not this principle be applied to everything in homelife? I am sure it can, and I am also sure that it was intended by the Creator of husband and wife, of "male and female," that it should be so in order to make home the good place that it should be. How often has it been said, "I am what my mother has made me!" and many a husband can say the same regarding his wife. And how much more good could wives and mothers accomplish if they would all strive to be what God intended them to be!

THE WIFE SHOULD USE HER INFLUENCE FOR GOOD.

You are the greatest power for good, especially for the home, that this world knows; and how I wish it were possible to arouse you to realize this power and to use it for the good of home and future generations! How many husbands could be saved from drunkard's graves and how many homes could be gladdened by good husbands and fathers if only wives would do their part! and how much we see of the contrary because her moulding influence is not felt as it should be!

I do not mean that women should marry men with vicious and bad habits in order to reform them, for

such should never be done; but I do appeal to all wives and mothers to furnish their homes at once with the good influence it so much needs to make it happy and good. We are willing to acknowledge that you are the best natural gift the Creator has bestowed upon us and are willing to crown you queen of our homes; but at the same time we desire and earnestly ask you to reach out your queenly scepter of sweetness, love, tenderness, peace, and modesty, that will mould our lives, guard our feet, and imbue us with manly courage to fill our places in life and home. This request I make in behalf of all husbands. You are our "helpmeet"; we need your help; will you hear our plea and rush to the rescue?

Don't say, "He does not know *my* husband," "There is no use for me to try," nor "I have tried it and failed." You were made to be a helpmeet to your husband, and you must and can help him to be what he ought to be to you and home. If you have failed, you probably have not undertaken it in the right way. The way a woman is to win and to subdue an unyielding husband is not by contending for her own way nor by force, for very few women can conquer a man in a fist fight; but by being in subjection. It is not by spending money for fashionable hats and dresses faster than the husband can make it, but by modesty and chastity. It is not by a lashing of the tongue when things do not suit; for although some women are experts in this miserable, home-destroying business, yet very few men are sub-

dued this way, and those who are, are not worth much; but it is by meekness and quietness. The scriptural rule, "Be not overcome of evil, but overcome evil with good," must be applied, or all your efforts will prove failures. By yielding you conquer, by giving you receive, and by loving you are beloved.

HOW SOME WIVES FAIL TO MAKE HOME HAPPY.

We will now point out how some wives try to make their homes happy and good, but fail because they do not go at it right. Only yesterday I was in a shoemaker's shop and heard the shoemaker, an old-fashioned German, relate how he came to quit making his wife's shoes. He related his story about as follows: "Shortly after we were married, I made my wife a pair of shoes. She was so glad to get them that it seemed she could never stop talking about how nice they were and how she appreciated them. When I gave her the next pair, she only said, 'All right.' The third pair she received by saying, 'Is that the best you can do?' And after that I never could make a pair of shoes that suited her. I then had some one else make them or sent off for them. For awhile she did not complain; but finally she asked me why I did not make her shoes as I used to do, and said that she would like to have me make them again; to which I replied, 'Not much. I won't make your shoes.'"

Everybody likes to be appreciated. While the husband is to provide for wife and home, his efforts should always be rewarded by an abundance of appre-

ciations and thankful smiles and kisses. This rule should never be changed. It should be followed even when the wife thinks that she deserves better things or more than he brings; for by so doing she will not only increase her husband's love for her, but also can be sure of receiving more and better things next time; whereas if she manifests her displeasure and is unthankful in words and looks or even in thought, he is almost sure to "quit making her shoes"; and then when her toes are pinched, she will have to stand it, for she is to blame for it herself. Do not be afraid of appreciating and showing your appreciation too much; for your husband likes it, and in pleasing him you enlarge his heart toward you.

A woman, who had been married long enough to raise a family of children, opened her heart and told us how she suffered because her husband did not love her as he once did. When he went away from home, he did not kiss her good-bye as he used to do; and when he returned, he forgot to take her to his heart and caress her, etc. She was a natural woman, and as such she craved her husband's love and attention and could not be happy without them; but she proceeded in a wrong way to get her cravings satisfied. She always wanted to draw out what she never put in; and we all know that if we want to cash checks, we must make deposits. He was the same husband that he was when she first set his heart aflame with love that gladdened her heart; but she failed to reach the depths of his nature by loving him until he could

not help returning her love. How much better it would have been if instead of pining away in despair because he did not embrace and love her as he once did, she had made it a practise always to meet him at the door, on the steps, or at the front gate for that matter, with open arms and a multitude of kisses well seasoned with smiles and words of "Welcome home, husband"! What man's heart would not bubble over with love under such treatment? Especially will this work effectually if you have some little arms in your home to help ensnare his neck and draw him nearer to yourself, your children, and your home. In this way any frozen or indifferent husband can be thawed out and warmed up. No other way is so sure of success; in fact, in no other way can a wife control her husband for the good of their home.

If you want something, or if you think something in your home should be different from what it is and your husband thinks and acts to the contrary, remember that only in love are you stronger than he; therefore use no other method. If he opposes you, just steal your loving arms around his neck and tell him that you would so much like to have it thus or so and how much it would please you, at the same time remembering that you should submit if necessary, and I am sure you will not often have to submit your way in a good matter.

TRUE LOVE IS NEVER SELFISH.

Another thing that wives, and husbands, too, for that matter, should never forget, is that true love is

never selfish, but always looks for the good of the one loved. It always gives and bestows, asking for nothing in return, and yet always reaping an abundant harvest. "God *so loved* the world that he *gave* his only begotten Son." "Christ *loved* the church and *gave* himself for it." Husbands are to follow his example and give themselves for their wives, and wives, for their part, are so to love their husbands that they will constantly give and bestow themselves and their all for the happiness and good of their companions and homes.

Do not try to draw everything to yourself and then complain because you do not get much, but "give, and it shall be given you." Do your part as a wife and mother whether your husband does his part or not. Do everything you can to please your husband and to make him happy. The doing of this will, of itself, bring you happiness, for "it is more blessed to give than to receive." And not only so, but if you always try to please your husband, he will surely try to please you in return. You won his heart by being winning, pleasing, loving, and sweet; you can keep it by being the same, and only by this means. Then, never take a step in an opposite direction. If you have strayed out some other way, retrace your steps at once and take the way of God and of nature. Of nature I say: Is it not natural for women to love and be self-sacrificing? Who does not know something at least of a mother's love? A mother is nobody but a woman or a wife; therefore it is natural

for a woman to love till she dies. Be natural; be a woman, a wife and a mother, in the true sense of the word, and men will stand in awe, admiring and calling you blessed.

THE WIFE SHOULD REVERENCE HER HUSBAND.

One more important thing that should exist in your home is a high esteem and reverence for your husband. In these days of weak and fallen manhood and "women's rights," falsely so called, it is very hard to lift the standard to the high place of honor it should reach in this respect. Yet it is based upon both Scripture and natural laws, and home can not be happy without it. The law of God is this: "Let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband." The husband, of course, should be so that the wife could not help looking up to him with confidence and reverence; but even if he is not so much of a man as he might be, the more reverence and honor you have and manifest towards him, the better man he will be and the happier will be your home. If you lose your respect and esteem for your husband, you will not have much love left, either; and although you may live together, you will not and can not be happy without love. If you have better judgment and nobler thoughts than your husband, and he is not man enough to be helped and guided by you in this respect, still remember that he is your husband and that as such he is more honorable to you and your home than

the ruler of our land and nation. Therefore keep on loving and honoring the best you can; maybe he will learn a lesson and you can yet make a "nob'leman" out of him.

Many wives forget to reverence their husbands. If a stranger comes into the home, he is welcomed with politeness and honor, the children are cleaned up, home is set in order, and wife does her best to be neat and tidy, and pleasing to the guest; but she never thinks of doing these things in honor of her husband. Wives, this is one of the worst mistakes of your lives. Better let the guest go without an honorable welcome than thus to neglect your husband. Honor and confidence make men honorable and true; and I am sure that anything to the contrary will work the other way. So do not lower the standard of manhood and faithfulness in your husband by forgetting to honor and esteem him. You may think this a little strong; but I am sure that many men who to-day are frequenters of the saloon and the brothel would never have thus lost their manhood and honor had their homes been to them more of a pleasure resort. Therefore I ask you again to guard well your husband's manhood by honoring him as your husband and king of your home. If you think he is not honorable, you should have found it out before you chose him for your husband and the father of your children. Now, the only good and wise thing to do is to make him more honorable by bestowing more honor upon him.

I once saw in a minister's home a good example of how a wife can honor her husband. The husband had been away for about three months on a trip across the ocean. As it happened, I was a guest in the home on the very day he was expected to return. I could not but notice the way the wife prepared for the appearing of her loved one. You would have thought a king was to visit that home, and so he was—the king of home. A nice cake was baked, which, to my disappointment, was not put on the table for dinner. This showed that a more honorable guest than I was to arrive. I did not have the pleasure of being present when the “nobleman” returned to that home, to that waiting wife, and to those happy children; but upon visiting the home again a short time afterwards, I found them all enjoying the presents that husband and father had brought for each one. Not one had been forgotten, and all seemed happy and contented. Wives that thus honor their husbands are only acting in their natural and womanly element, and they make home almost like the one first given to man—a paradise on earth.

I hope that those dear ones, and all my readers, for that matter, will not forget thus to always live in harmony with God and nature and in this way be standard-bearers of the grand kingdom of home. Many more things could be said of wife and home, but she will have to glean the rest out of the following chapters.

Chapter VIII.

THE SEXUAL RELATIONSHIP.

It Must be Held Sacred and Pure—The Sexual Nature Should Lie Dormant in the Unmarried—The Object of Sexual Relationship—Love, and not Lust, Should Control this Act—The Frequency of Sexual Intercourse.

IN writing on home life and on how to make home happy, it is necessary to notice everything that bears upon the subject, or everything that is so connected with home as to become a channel through which misery or happiness flows to the home; and as there is no part of home life that produces so much of either happiness or woe as the sexual relationship that naturally exists between husband and wife, it would not do to pass this subject by unnoticed. I realize the difficulty of writing on so sacred a subject and yet a subject so much perverted and degraded among fallen and degenerate men and women. I feel I can not do it without the help of my readers, one and all, in furnishing that noble and lofty part of their manhood and womanhood which lifts us above sensuality and inspires us with awe and reverence for the works of God.

IT MUST BE HELD SACRED AND PURE.

First, let me say that there rightly exists a modesty in the human heart and mind when touching upon

this subject and that this should by no means be laid aside, as some do in these times. At the same time, however, there exists a false modesty and shame which hinders men and women from knowing and enjoying their privileges in this matter. This false modesty should be laid aside by all. So while we should be modest and chaste, we need not and should not be ashamed of any part of our bodies. God could not make anything not holy and good; and right here let me say that there is nothing in our natures that is so sacred and ho'y as the sexual organs and their right use. Through the sexual powers and functions God has made us capable of reproducing the man and the woman that he made in his own image; so as far as our physical beings are concerned, we are more like God in the right and lawful use of the sexual organs than in anything else or, for that matter, in all else combined. "God created man in his own image, . . . male and female created he them." In doing so he planned that they should continue the work of creation, not of rocks and mountains, nor of plants and beasts, but of *man*, the crowning glory of all God's creatures, and thus replenish the earth. Through sex or sexual relationship we all have our being.

Can any one see anything low, beastly, or sensual in this sacred work of nature and of God? "To the pure all things are pure," and nothing is more so than the sacred relationship of the sexes in lawful wedlock. No man nor woman should ever entertain

light, low, or sensual thought in connection with the sexual organs and the sacred relationship of the sexes; for to do so is below the dignity of manhood and womanhood. Much less should we take part in, or even sanction, the filthy conversation of the low and debased. If you are a true man or woman, and especially if you are a Christian, you will surely feel disgusted with such perversions of holy things and will think with reverence and chastity upon the sacred subject of sex. And let me tell you right here that such a pure and noble attitude of thoughts and words towards this subject is absolutely necessary for all who wish to make home happy, as perversion of sexual laws is sure to pervert your home throughout. Many professed Christians have told me of temptations to sensual thoughts regarding the opposite sex. To all such let me say that the best way to get rid of such temptations is to cultivate a higher and nobler idea of the sexes and their sacred relationship. This course is sure to elevate both you and your home to a higher plane.

So with hearts and minds devoid of all low sensuality and full of reverence and noble thoughts regarding sex and sexual relationship, we will proceed to consider this most sacred subject and its influence for good or evil upon our lives and homes. I will not try to present to the reader a physiological aspect of the sexual organs, but will hold forth the practical side of their uses and abuses. Those who wish for a physiological knowledge of the sexual organs we refer

to "Private Lectures for Men and Boys" and "Private Lectures for Mothers and Daughters," two valuable works published by the Gospel Trumpet Co., Anderson, Ind., U. S. A.

THE SEXUAL NATURE SHOULD LIE DORMANT IN THE
UNMARRIED.

The sexual organs should not be aroused in either sex, by neither thought, word, or act, until the time for their proper and lawful use in wedlock. This is the natural standard and is necessary for the highest enjoyment and happiness of home and for the noblest and best offspring. But sad to say, only few, if any, have lived up to this standard, and many, both men and women, have been so far beneath it as entirely to unfit themselves for the enjoyment of home and family ties. For this reason some are urging that laws should be made compelling the couple intending to marry to be examined before getting married, so that it may be ascertained whether or not they are fit subjects for marriage. How well such a law would work, I can not say; but I can say that people who are so ruined sexually as to be neither able to enjoy home life nor to bear the responsibilities thereof should certainly not think of marrying until, by living a pure life in word, thought, and deed, they have been to a great extent restored to natural and normal manhood and womanhood. But as I am writing to those already married, I will pass this subject by.

THE OBJECT OF SEXUAL RELATIONSHIP.

The sexual relationship between husband and wife is intended for two purposes—for the sake of producing offspring to gladden our lives and homes and to fill our place in life after we have passed away, and for the sake of uniting husband and wife who love each other still closer together while they bestow upon each other the ecstatic pleasures connected with the act of cohabitation rightly, lawfully, and naturally exercised. As no one will dispute the first purpose mentioned, we shall need no argument to prove it; and I am sure it will not take much to prove the second, at least to those who know by experience that such is the case. The fact that cohabitation when rightly exercised does bind husband and wife closer together in love and tenderness untold proves plainly that it was intended for that purpose as well as for the purpose of continuing the races. Another thing worthy of notice here is that while it unites husband and wife more closely and tenderly to each other, it separates those who stoop so low as to indulge in the act outside of wedlock. This shows us that both God and nature acknowledge marriage as the only state, time, and place for sexual relationship. But though when rightly used it yields the greatest and sweetest of all home joys and pleasures, increasing the love and the tenderness that husband and wife already possess for each other and blessing us with sweet darlings made in our own image and after our own likeness—our own flesh and blood—yet it

yields just the opposite when perverted, misused, and abused. Nothing in home life produces so much good or evil, happiness or woe, as the sexual relation.

Now I will venture to ask all husbands and wives a rather plain question. It is this: Is your sexual relationship a source of pleasure, happiness, and good for yourself, your companion, and your home? or, is it a source of discord that borders on disgust, tears your hearts asunder, and makes you anything but a lady and a gentleman to each other? If you can place your "Yes" to the first part of the question, it is well for you and your home; but if you are compelled to place your "Yes" to the second part of the question, you are surely miserable, and so is your home. I write this, however, not to condemn you, but to help and to improve the lives of all who need it. There is much pleasure for us in married life and home, and more of it flows from the sexual relationship than from any other source, and probably, all other sources combined. We should certainly seek to enjoy all there is in it for us, by complying with the laws of God and nature that govern it. The only reason why some are reaping nothing but misery and woe out of that which is capable of yielding the sweetest of pleasures, and the only reason why others are reaping only measurably where they should reap a full harvest, is because they do not harmonize with God and nature in this important matter. Therefore I entreat all husbands and wives to forget and to bury the past

if it has not been satisfactory and to begin at once to aim at the purpose of the Creator of male and female. If you are determined and persistent in your efforts, you will surely succeed.

One great cause of trouble in this matter is ignorance, and the next and probably the last one is lust. I will do my best to help you remove the first cause, and I hope that you will not be satisfied until the second also is removed. Lust is so contrary to love that the two can not dwell long together. Love is, as we have seen, always unselfish; whereas lust is always selfish. It seeks only to be gratified and satisfied, instead of gratifying and satisfying the companion, and after all, fails to find any real and lasting satisfaction. So many, especially husbands, forget that there is anything in sexual relationship besides the satisfying of their own lustful desires, and thus their companions are disregarded, outraged, and disgusted; and such feelings always will destroy love, happiness, and home.

I blush even to write things that I have heard some husbands relate in regard to this; yet I will mention one case as a warning to all husbands. One man told me with his own lips that he cohabited with his wife every night for a full month, and then added that they quarreled every day. Of course, that they should quarrel was no wonder; neither was it any wonder that they finally separated and that the man became guilty of adultery by marrying another while his first companion was still alive, he knowing that such

was contrary to the scriptural law of marriage! Some husbands have gone so far as to tell their wives that they would not be true to the marriage vow if they could not have their lustful passions gratified whenever they desired. Such are worse than brute-beasts and do not deserve the name of man, much less are they fit to be husbands and fathers.

LOVE, AND NOT LUST SHOULD CONTROL THIS ACT.

Now, husbands, let me make a general appeal to you: Do you desire to live a long, useful, and happy life? Do you want a happy home? Do you wish your children to grow up to be noble, chaste, and pure-minded men and women? If so, you must conquer lust and let love control you and all your actions towards your wife. Do not think that married life is entered into merely and mainly for the purpose of satisfying your own lustful desires, for it is not; it is the contrary. You should love your wife and give yourself for her, instead of asking her to sacrifice her health, happiness, and life upon the altar of your selfish and beastly lust. You can not be happy, you can not make your wife happy, nor can you have a happy home, if you will not subdue and control yourself and always try to gratify the desire of your companion while you look after her joy instead of your own. This can not be made too strong. It must be so, or home is lost. And what will become of the next generation? The apple can not fall far from the tree that bore it.

Some understand the Bible teaches that the wife must be submissive to the husband in all things; but regarding this matter, the Bible plainly tells us, "The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife." So here, at least, the wife is to have as much to say as the husband; in fact, she should control the husband, and he should yield to her control. If he is a gentleman and true husband, he will never want to satisfy his own passion when he knows she does not desire it. Of course, the wife should not forget to think of the happiness of her husband; but this act, more than all others, should be mutually desired and enjoyed. If it is, it will increase the fruits of love and happiness; but if not, it will have a contrary effect. Do not forget to seek each other's happiness and to put passion in the background, or you will ruin yourselves, each other, your home, and your children. And who can tell where it will stop?

The rule, then, is: If the husband desires to cohabit with his wife, he must find out whether she is willing and agreed: if she does not desire it, he can and must be a man and conquer his desires for the sake of pleasing his wife because he loves her; and if the wife knows the husband's desire and there is no reasonable excuse for not gratifying him—for reason should always be consulted before passion—she should enter into and enjoy it with him. If all married people will follow this God-given and natural rule, their

sexual relationship will not degrade their manhood and womanhood, kill their love, and ruin their homes and happiness, but, on the contrary, will elevate their character, intensify their love, and make their home happy and good. One thing must not be forgotten; namely, that it is absolutely necessary for both husband and wife to enjoy the act of cohabitation; otherwise, it will work disaster and trouble. The newly-married may have some difficulty in this matter; but it can soon be overcome if love, and not lust, rules. The main responsibility usually falls upon the husband; for he is generally the most passionate and also the one who should exercise the most cherishing care. The husband, therefore, should wait for his wife, and his whole aim and thought should be directed, not upon his own gratification, but upon hers. You can and must master yourself and learn this lesson for the good of wife and home. Remember, your wife is your companion and partner in life, and you must always wait and take her along with you, since you are "no more twain, but one flesh."

THE FREQUENCY OF SEXUAL INTERCOURSE.

As to the frequency of sexual relationship, no definite rule that will fit every home can be given; for in this respect no two cases are just alike. The frequency depends wholly upon the circumstances, the makeup, and the health of the couple. Nevertheless, we shall make a few remarks that we hope will be rightly understood and consequently helpful to

the readers. Some would-be teachers of "social purity" and some religious extremists and fanatics have gone entirely too far, they holding forth the idea that it should be practised only for the purpose of producing offspring, and forgetting that it serves, as we have already seen, a twofold benefit to the home. Some go so far as to say that if men and women are really holy and sanctified, they will no more have any desire for cohabiting; that all such desires are lust, etc. Such cranks would have us be angels instead of human beings. The fact is that such teachers are void of both lust and love if they are what they teach others to be, and hence are "without natural affection," and are ignorant about real holiness and purity. They forget that "marriage is honorable in all, and the bed undefiled."

The one thing needful is this: not to go to extremes on either side. If intercourse is indulged in too often, it will be liable to be turned from a loving, pure, and unselfish embrace to a beastly and lustful gratification of passion and is sure to lose its tender knitting together of husband and wife in the sweet bonds of affection. As children always fed on sweetmeats get so nothing tastes sweet to them; so, also, there is much danger of going to extremes and thereby making this sacred act, intended for a sacred purpose, a common thing.

I suppose I need not say that to cohabit every night would be extreme excess. Perhaps for the ordinary person oftener than once a week would be

intemperate. For some, however, once a month and even more seldom that this would be better. The best and safest way, no doubt, is to wait as long as you can without injuring your affections, or until you both feel it would be desirable for the purpose of drawing you closer together and making you more tender and affectionate toward each other. Every married couple, therefore, must become their own judges in this respect; but they need to be very careful to judge rightly and wisely, so that their sexual relationship may prove the blessing to them and their home that it was intended by the Creator to be. In some cases or under certain circumstances it may be necessary to abstain for a longer period, but regarding this more will be found later on.

But in closing this chapter one thing we will not forget to bring to the notice of our readers; namely, that married life and home are not a state and a place where unbridled lust and passion are to have sway, but that they are a life and a place where reason and love should always rule, and where more self-control must be exercised than in any other place or sphere in life. And those who desire to be noble men and women must learn how to always let reason and love conquer passion of every kind, or their married life will prove worse than a failure.

Chapter IX.

CHILDREN AND HOME.

Natural Men and Women Desire Offspring—Wilful Sterility to be Condemned—All Natural Parents Love Their Children—Rearing Children Profitable—Sufferings No Excuse for Wilful Sterility—Parents Should More than Replace Themselves—Only Two Classes Justly Excused.

WHEN God made man he placed in his nature not only a longing and a love for a companion to share his joys and sorrows, but also a desire for offspring to care for and bestow his labor and lavish his affection upon; and as this desire for children is a part of man's natural affection, home never can be completely happy without them. God made everything that has life, whether vegetable or animal, capable of reproducing itself. He did this by placing the germ of life of its own kind within it. Every plant or tree produces a seed capable of making another plant or tree like the one that produced it. For this very purpose they are made "male and female." But in the animal kingdom this law of reproduction is still plainer and more easily understood. The beasts of the forest, the birds of the air, and the fishes of the sea are created "male and female" in order that they may produce offspring; and most of them have a tender love for their young. The higher the animal in the scale of instinct and comprehension, the stronger and nobler this desire and the father-love or

mother-love for its young. Nowhere is this more plainly seen than among the birds, especially in those which pair off. The father and the mother bird will sit on the little nest interchangeably, covering and warming the eggs and patiently waiting for the shells to break and the beloved and longed-for young to appear. After their appearance the parent-birds feed them, warm them, protect them, and if necessary give their own lives for them. In this law of nature carried out by the dumb animals is a beautiful lesson for men and women.

NATURAL MEN AND WOMEN DESIRE OFFSPRING.

Man is the highest and most intelligent being of all creation and is therefore capable of stronger desires and of deeper affections than birds and beasts. This would go to show that we should have more desire and love for offspring than any other of God's creatures; and so it is with all natural and true men and women. They long for children of their own before they have them and afterwards love and cherish them above their own lives. By reading the history of man, especially in the Bible, we find this longing and love for children very strongly manifest in both men and women. As soon as Eve saw her first-born, she called him Cain and said, "I have gotten a man from the Lord." She considered the child a precious gift from God and welcomed it with all her soul; and although she was sadly disappointed, and her mother-care and love was rewarded only

with a broken heart when Cain killed his brother, yet she was far from losing her desire and love for offspring. Had she been like some unnatural, perverted, and wrongly-educated woman of our day, no doubt she would have come to the conclusion that this world was too wicked to bring children into. Instead of this, however, she welcomed with joy another son. When he was born, she called him Seth; "for God," said she, "hath appointed me another seed instead of Abel, whom Cain slew."

Eve was not alone in manifesting this natural desire and affection for children. Her sons and daughters that were not entirely ruined and perverted morally, spiritually, and naturally followed in her footsteps in this respect. Especially was this true of her daughters. They considered it a misfortune and a reproach to be barren. We read of one who was "in bitterness of soul, and prayed unto the Lord, and wept sore," and all her distress was caused by her having no children of her own. She made a vow unto God that if he would give her a son, she would consecrate him to his service. The Lord heard her prayer and gave her, not just one son, but a family of four sons and two daughters. She was so rejoiced over her first-born that she became the author of a song of thanksgiving and praise to the Lord, and I am sure that her natural mother-heart had a welcome for all her little ones. This woman was Hannah, mother of Samuel the prophet and judge of Israel.

Not only in the women, but also in the men of old.

do we find that God-given and natural desire and love for sons and daughters. King David said: "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. Behold, that thus shalt the man be blessed that feareth the Lord." And again: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." And finally he says, "Happy is the man that hath his quiver full of them." Many more instances could be related from the Old Testament, but these will serve as examples of true, noble, and natural manhood and womanhood. It is only the unnatural and wrongly-educated that have not a strong desire and love for offspring, and such do not deserve the name of man and woman and are sure not to enjoy a happy home.

WILFUL STERILITY TO BE CONDEMNED.

There is in our day a strong aversion to families of any size. Some women will even prefer having poodle dogs for pets to bringing forth children on whom to bestow their affections. This is a lamentable and unnatural state of affairs and is the ruination of homes and nations; therefore it should be despised and abhorred by all who desire to enjoy a happy home and to fill their place as men and women, which is more honorable and more satisfactory than to be king or president.

"When," said President Roosevelt in a late message to Congress: "home ties are loosened; when

men and women cease to regard a worthy family life, with all its duties fully performed, and all its responsibilities lived up to, as the life best worth living, then evil days for the commonwealth are at hand. There are regions in our land and classes of our population, where the birth-rate has sunk below the death-rate. Surely it should need no demonstration to show that *wilful sterility* is, from the standpoint of the nation, from the standpoint of the human race, the one sin for which the penalty is national death, race death; a sin for which there is no atonement; a sin which is the more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character, and bodily and mental powers, those whom for the sake of the state, it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self-respect."

This shows the stand that all noble men and women should and do take regarding the killing out of father-love and mother-love in men and women through inheritance and education. It is not the noble, the true, the brave, the strong, and the good, that abhor and shirk the responsibilities of family and family cares; but it is the faithless, the lazy, the cowardly, and the shallow. Those who will not and those who are physically and mentally unable to fill their places as men

and women and fathers and mothers, should not be trusted to fill any other responsible place in life.

ALL NATURAL PARENTS LOVE THEIR CHILDREN.

It is only a question of a short time after a normal couple are united in marriage until their hitherto dormant natural affection for offspring is aroused, creating fatherly and motherly longings and yearnings to behold and to embrace a baby boy or girl of their own. Like the father and the mother bird, they can hardly wait for the appearance of the loved and welcomed guest. And no difference how many they have, they have none to spare. Let me ask you, mother, and you, father, how much would it take to buy the sweet little curly head that you so tenderly caress? It is worth more to you than its weight in gold; even all the world could not buy it. And if you are the father or the mother of a large family, which one could you give away? No difference how poor you may be nor how hard may be your struggle to provide and care for your darlings, if you are a natural man or woman, you have none to spare; and if death should lay its cold hand upon any of your loved olive-plants, would not your hearts nearly break?

Such is the strong affections of father and mother which God deposited in our natures, not only for the purpose of making us willing to bring forth, toil for, protect, and care for the little ones who are to take our places after we are passed away, but also for the

sake of making us enjoy the sweets of home and family ties, which are worth more to us than anything else or everything else in this world. I pity those who live in a mansion made of the cold and dead material of timber or stone and have no children. Sometimes we speak of those as having all that heart could wish, but such is not the case. They are deprived of the best and strongest wish of any married man's or married woman's heart—the priceless treasures of happy boys and girls. How much happier and richer are the poor men and women that have the privilege of bringing up a family of loved ones to gladden their hearts and home and to love and care for them in their old days!

REARING CHILDREN PROFITABLE.

Many excuses are offered by those who do not desire to be men and women and to do their duty; but these excuses, I am sure, are not any too good to lay aside, even without consideration. God and nature never make any mistakes, therefore excuses to make us immune from the laws of God and of nature are all without foundation and easily overthrown. Some well-meaning mothers and even fathers make the excuse that the world is so wicked nowadays that the young are almost sure to go astray and be ruined, thus paying their parents with broken hearts and sorrow, for all their care and labor. They would have us believe that, on account of the wickedness of mankind, it is not a well-paying business to work in

harmony with God and nature. But the all-wise Creator, I am sure, thought these things all over before he made man and told him to "be fruitful, and multiply, and replenish the earth."

The fact of the matter is that founding a home and rearing a family is like any other vocation—it pays well for those who go at it right, but for those who fail to employ the right methods it proves a failure. Many make failures in this world in almost any kind of business, not because the business in itself is a failure, for if such were the case others could not make success in it, but because they themselves are failures and therefore make a failure at whatever they undertake. The same is true in regard to rearing a family. In itself, it is not a failure, but a well-paying vocation. Since, however, some people are nothing but failures in this respect, they make a failure. This is plainly proved by the fact that some do make a success and reap a harvest of great pleasure out of their children. If we are as diligent to know and to employ the right methods of making success in bringing up a family as good business men are in making a success in their line of business, we shall, I am sure, have good success and find it pays well to be true men and women.

Neither do we have to wait a long time before we realize any dividends out of our investment; for every day as we go along we shall find ourselves well paid in the joy and the pleasure we derive from our efforts. Ask the father of a healthy, well-born, and

well-brought-up family of children when he returns from his day's labor to his home and loved ones and receives the many "welcome-home" kisses and "bear-hugs" of the little ones, while the little arms are entwined around his neck and others are stretched out toward him waiting for a chance—ask him then the object of all his toils and whether he feels repaid for the work and the hardships he endures for his family. Ask the mother of such a happy family as she hears all their baby sayings and sees all their sweet baby ways and plays, and watches their development, which appears more beautiful to her than the unfolding of the most perfect and fragrant rose nature has ever produced—ask that mother if it pays to bring forth and to rear a family of children. The sufferings might have been severe, the cares many, but they are altogether forgotten and outweighed by the pleasure and the happiness they bring. Yes, home and children are well worth living for if we live the right way.

The only cause of children's growing up to be useless or worse than useless is the inheritance and the training they receive from their parents; in short, they are what father and mother make them. Home is the mold where they are molded and fashioned for life and often for eternity as well. Give them the right inheritance and training, and they will pay you well for all your labor and even for your sorrows and sufferings. But on this subject we will speak later on.

SUFFERINGS NO EXCUSE FOR WILFUL STERILITY.

Some excuse themselves by the suffering connected with the bringing of children into the world; but in this, too, it is true that man is generally the cause of his own sorrow and suffering. If it were not for the way women live before and after marriage, there would not be nearly so much suffering connected with bearing and bringing forth. It is true that past errors and mistakes can not be recalled, as we can not live our lives over again; but by redeeming the time and doing our best to learn how to obey the laws of health and to care for our bodies we can obviate much suffering and many grave dangers. Many mothers do their best, or their worst, so to speak, in filling the minds of their daughters with a horror for bringing forth. Instead of teaching them how to fill their places as wives and mothers, they fill them with erroneous, unnatural, and sinful ideas regarding their married life; and this home training and teaching ruins their lives and their homes, often making them murderers instead of mothers. I do not like to advise any son or daughter to disregard the instruction of father and mother, but in this I am compelled to do so. I must say to every young wife, Don't shun to become a mother, no matter what scary tales you have been told of horrible sufferings; for if you do, neither you, nor your husband, nor your home, can be fully happy. And I would encourage you by saying that if you have measurably good health, the suffering will not be nearly so severe for you as for those who

through ignorance or neglect, or both, have failed to properly care for their bodies.

Another excuse sometimes made and one which seems to have more ground than any other is sickness and poor health. It is true that people with sick and feeble bodies are not fit to become parents, as they can not, generally, produce healthy children; but regarding this I will speak later on. Here I will only say that sick people should think of their unfitness to become parents before they enter into married life and that only such as are fit, and not only fit but willing, to become parents should think of marrying; for marriage, home, and children should always go together, and must to be fully successful and satisfactory. Therefore do not excuse yourself from the suffering, the toil, and the care; for in so doing you will also be excused from the joy and the pleasure connected with filling your places as husbands and wives, and as fathers and mothers. The joy will, I am sure, more than balance the sorrow, and the pleasure, the pain. Ask the young mother who holds her first-born in her tender embrace, while every move her little treasure makes thrills her mother-heart as nothing else can do—ask her whether she wishes to be excused? She may have suffered somewhat, and probably more than was really necessary; but her suffering is forgotten and counted for less than nothing, compared with the joy that now thrills and fills her being, and she is ready and willing to suffer even much more now rather than to be without her sweet

baby. Besides this, she is tenfold dearer to her loving husband for the precious gift she has bestowed upon him.

Now, wives, I want to ask you whether you really do mean to be excused from such a priceless experience, a joy that can not be overdrawn, for it can not be told with words or pen. If not, then why not go and do likewise, thereby making yourself, your husband, and your home happy and blest? You should have, and if you are a natural and true woman you will have, such a desire to become a mother that you would rather die than to fail of your object.

PARENTS SHOULD MORE THAN REPLACE THEMSELVES.

Do not think that because you have one or two children you should be excused from having any more. Remember, the second, the third, etc., will be as well loved by you after they are born—and should be before—as the first one. They will be just as sweet and good, and the probabilities are they will be even better and more precious than the first-born; for the best children are generally those brought forth from parents of mature age. And if you and your husband together will do your part in making the very best of your life and the lives of your children, your home will be made happier by every sweet babe that makes its appearance as a permanent guest.

ONLY TWO CLASSES JUSTLY EXCUSED.

There are two classes that can justly be excused—those who are so unfortunate as to find out after

marriage that they are hopelessly barren, and those who through sickness and disease, especially chronic, are unfitted to become parents. Such are to be pitied and comforted rather than blamed; and the husband of such an unfortunate woman should remember that her inability or unfitness to become a mother is perhaps a greater disappointment to her than to him; for the longings and love for children are naturally stronger in wives than in husbands. If there is any way of avoiding or remedying the barrenness, nothing should remain undone that is right and wise to do in order that even "the barren may become a joyful mother of children."

Finally, let us all decide and acknowledge that the One who made us "male and female" and all we are by nature, made us just right and the very best possible. Therefore it pays to be true to nature, and not to shirk any responsibility nor to excuse ourselves from becoming fathers and mothers, because of anything hard or unpleasant that may be connected with it; for in so doing we miss the blessing, the pleasure, and the true happiness that the Creator has intended we should find in performing our duties and filling our places. Especially should this appeal to wives; for while they should have the strongest desire for children, they are often so unnatural as to have less desire and more aversion than their husbands. This is no good trait in women, and hence they must not blame us (men) if we disapprove of it on account of the love we have for wife, home, and children.

Chapter X.

IS PREVENTION RIGHT?

Abortion is Cruel Murder—God Counts Existence from the Time of Conception—Mechanical Preventions Wrong in Most Cases—Nature and Scripture Unite Bearing with Marriage—Instances where Preventions May be Allowed.

THERE are many modes of prevention, or many inventions sought out and practised nowadays in order to prevent nature from ruling and controlling married life, or in order not to have to bring forth and to care for children. We need hardly ask whether such is right or wrong; for it stands to reason that it is always wrong to break the laws of God and that those who do so must and will suffer for their wrong doing. And yet there are men and women who are so far beneath the standard of true manhood and womanhood that they fail to see anything low or wrong about the most shameful practises of prevention known among men in these days of much knowledge of both good and evil. It is therefore necessary to place in their right light these preventions used to exterminate the race.

Some women are so unnatural and perverted in their attitude toward offspring that they do not hesitate to do almost anything to be relieved from bringing forth and caring for their young—their own flesh and blood. They do not desire to cut off their own passion and lust, but are willing to cut off the

life of their unborn babes. And there are men, called physicians, who are willing to become partners with these murderesses by advising them how to destroy the lives of their offspring. Such men and women are surely below both man and beast, in not regarding the life of the unborn. Where in all the creation of birds and beasts do we ever find so shameful and unnatural a thing as this? Such persons have lost their natural manhood and womanhood and have seared their consciences until they have no perception of right and wrong.

ABORTION IS CRUEL MURDER.

Abortion is the most cruel and low-down practise and the most beastly crime that this world has ever known; and in that great day the God who made man and woman upright and good will know how to reward those guilty of this abominable practise and awful crime. Although such persons may escape the prison cell and the gallows in this world, yet even here they "reap what they sow" in that they injure their health and their homes and suffer beneath the smarting lash of a guilty conscience. This, though silenced for the time being, will finally awaken and call the guilty to account for their deeds of sin and shame.

No abortion nor prevention of any kind to hinder nature from having her way with the one who has conceived is right. In the first place, if you are a true woman, you will love your child before it is

born, and even long for its appearance, so that you might express your affection for it. No difference how many you may have and how hard your lot may be in life, you owe this natural love to your unborn babe; and if you do not pay this most sacred of all your obligations to your offspring, you will surely suffer for it in an eternal hell of well-deserved woe and misery. No difference if you have overstepped the line of virtue and are about to be disgraced in the eyes of a frowning world, you must either become a mother or a murderer as far as your own will and act can determine the matter. Your circumstances may be both bad and sad, but you can not make them better by adding crime to misery; therefore I beg of you not to do it, and later on I will show you a better way.

GOD COUNTS EXISTENCE FROM THE TIME OF CONCEPTION.

Some try to console themselves that it is not wrong to commit abortion within a certain period after conception, they thinking that there is no life until so many weeks or even months have elapsed. Such persons, however, are sadly and miserably deceived. If you wish to be a true and natural woman, and especially if you wish to be a Christian—a thing you can not be if you have hatred and murder in your mind and heart towards your unborn children—you must count your unborn babe as soon as it is conceived as much as if it were already born; for God counts it this way, and you must face your account with him

some day. Therefore it is just as much murder to commit the sin of abortion, thus preventing your unborn from getting an existence, as it is to murder the one or ones already born and thus terminate their existence. Listen to a declaration of inspiration on this subject:

“My substance was not hid from Thee [God], when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.” Psa. 139:15, 16.

Such is the truth in the matter. The God that made man counts the unborn from the moment they are begotten, or from the moment conception takes place, and he keeps a book of remembrance, wherein even the members of your unborn babe are written before they are fashioned; and in that day of reckoning he will surely ask you to give an account of your offspring so cruelly murdered by the hands that should have cared for and protected them from harm and danger. Do not be guilty of so horrible and shameful a crime. If you have become guilty already, repent at once and forsake your evil way, that God may be merciful to you and pardon your sin.

MECHANICAL PREVENTIONS WRONG IN MOST CASES.

There are many ways of prevention used in order to avoid conception. These, though not so heinous

nor murderous as abortion, are nevertheless in most cases shameful and wrong. Doubtless we should be unable to mention them all, neither should we care to if we could; for we feel it is a "shame even to speak of those things which are done of them in secret." Why should men and women fall so far below the standard as to be so unnatural and sinful that they are determined to thwart nature and nature's God in his design? What a sin! What a shame! Think of a strong and healthy woman, newly married, being so unnatural as to have such an abhorrence towards becoming a mother, as God and nature intended she should be, that she will resort to almost any degrading and debasing and even health-destroying practises in order to prevent conception! And even though there may be one or two children already born into the family, while there still is, or should be according to nature, ability and strength to bring forth a larger family, yet because of the few hardships connected with being true men and women, preventions are practised without hesitancy. Such are not the women that will be honored and blessed in generations to come.

I do not mean to say that wives should conceive and bear every year or even every two years, for such is not likely to be good for home and children; but when there is no reason in the world why husbands and wives should not reproduce themselves once more, why should they not do so instead of using the shameful and sinful preventions so common in

our day even in high society? This, of course, should in such cases be called "low society"; for men and women with high and noble ideas can not be so unnatural as to always want to be unfaithful to their most sacred duties.

NATURE AND SCRIPTURE UNITE BEARING WITH MARRIAGE.

Some excuse themselves and their miserable preventions by thinking and saying that they have such a great work to do in life that they could not do it and at the same time rear a family of children. They forget that begetting, bringing forth, and rearing a family is the first and primary duty or work of every married man or woman; and not only so, but if it is done right, it is the grandest and noblest work any man or woman can perform. I do not say that men and women should do nothing besides rearing a family, for they may and should do all the noble deeds they can; but they must not take upon themselves the marriage vow with any other expectation than to be "fruitful and multiply." This is not only the natural truth and outcome of the marriage union, but the scriptural standard as well. It was, as we have seen, the first command given to the first man and woman that entered the life of marriage and home, and it is the same in the New Testament.

"I will therefore that younger women marry, bear children," etc. These words were written by the apostle Paul to Timothy as instruction for the Chris-

tian church, and they are therefore the divine standard for all Christians, and all men and women, for that matter. They show us very plainly that marriage and bearing go together and are inseparable. And I say to those who have entered into married life and will not fulfil their marriage obligations toward God and the human race by bearing and bringing forth, "Prepare to meet thy God" and to give an account of your unfaithfulness and of all your inhuman modes of prevention. Why did you marry if you did not want to bear children? You had better try to render a satisfactory answer to yourself, to your husband, and to your God. If you can not do it, do the better thing—do your duty as a wife and woman.

Sometimes husbands are as guilty as wives. They desire to satisfy their passion and lust, but would rather not have children to trouble with; and so they both agree to be unfaithful to God and nature and to prevent either from bearing rule over them. Such men and women are far from having the right and honorable thoughts and esteem for marriage and the marriage obligations and privileges they should have. Seeing that they shun the high and noble obligations and privileges of married life and seek only to gratify their passions, we can not place them as noble men and women of the nation, but must class them with the lower grades of society. They need not try to justify themselves in preventing nature and nature's God from bearing rule over them, by making them-

selves believe the world can not get along without their services; for the man and woman that will not perform their primary duties in life are not really fit to do any other noble and good work. A happy home is where the cradle of all good is found; and in order to be noble and true men and women, it is necessary for all husbands and wives to lift up the glorious banner of home in a right and natural way.

INSTANCES WHERE PREVENTIONS MAY BE ALLOWED.

Under certain circumstances it may not be wrong to prevent conception. Too frequent bearing and ill health are to be taken into consideration. When husband and wife are both Christians, or when they are true to manhood and womanhood, this can be done without resorting to mechanical modes of preventions. In this case the reader will find out how to proceed by reading the following chapter. When, however, the husband is not a true Christian, nor even a good and noble man, but rather a lustful demon, it is very hard for the wife, the "weaker vessel," to know how to proceed. Such a miserable specimen of manhood will not try to control his lustful passions in order to preserve the health of the one he has promised to nourish and cherish, love and protect, nor will he control himself for the good of their offspring, nor even for his own good and happiness. He must indulge the gratification of his beastly passion, even though he thereby ruins himself and all around him, which he certainly does.

In such a case surely the unhappy wife and mother is to be pitied. Not only must she submit to the desires of her unmanly husband against her own wishes, which in itself is disgusting and causes a life of constant misery, but she is compelled to conceive and bring forth children oftener than her health and ability to care for them will permit. For such an unhappy wife and mother it may not be wrong to use some prevention. No doubt the responsibility falls on the husband, as he certainly is the guilty party. Care should be taken that nothing be used which is dangerous to health and life. For this reason a pure-minded man or woman that understands this matter should be consulted. But let all wives and mothers take heed to their motives, and not make this privilege a license to shirk the duties and responsibilities placed upon them by God and nature. Where there are no reasons like the above-mentioned ones, conception and bearing should not be prevented, and abortion is to be condemned under all circumstances.

Chapter XI.

MAY PARENTS LIMIT THEIR OFFSPRING?

There Should be a Reasonable Length of Time between Children—Rearing and Training Children Should be Taken into Consideration—How Parents May Govern this Matter—Counting Days Not Wrong—Physical Conditions to be Considered—Reason above Self-gratification.

FROM the foregoing chapter these questions naturally arise: Do parents have no power or right whatever to limit the number of offspring? Must mothers bear at the rate of one every year or every two years no matter what may be their condition or circumstances? Must every family of necessity number from one to two dozen children? These questions must be met and answered in a sensible and reasonable way.

The One who made us has endowed us with power to reason; and this reason should lift us up and elevate us far above all creation, insomuch that through it we are to have dominion over the earth and to subdue every living creature under us; and not only so, but it is to govern our own being as well. Reason must control every desire, every passion, and every ambition, or else we shall surely make a failure in everything we undertake. Wisdom and good, sound judgment are nowhere more necessary than in home and family life. There no passion nor feeling must rule, except love, and it is to go hand in hand with

reason in the governing of every part of the family life.

THERE SHOULD BE A REASONABLE LENGTH OF TIME
BETWEEN CHILDREN.

Some say that we must "let nature have its way." This is true enough; but the trouble with many homes is that it is not nature, but beastly passion, that has its way. It is neither natural nor reasonable for most wives to bear every year or even every two years. Such, though, is often the case either through ignorance or through perversion of nature. The fact is that if *true* nature has its way, there will be at least from two to three years between brothers and sisters in the same family. Some writers teach that mothers should nurse their infants about eighteen months. Now, it is a law of nature for mothers not to menstruate, and hence not to conceive, while nursing. Adding nine months to this eighteen we have at least two years and three months between children. This rule may not absolutely hold good; but one thing is sure—we can not judge nature by most wives and mothers. Many of them do not even nurse their infants, a practise that we know to be unnatural. The human race in the present age is not the standard by which to judge nature, but nature is rather the standard by which we should be judged. And if parents were really up to the standard of nature there would, I am sure, be considerable time between the children in the same family.

From what we can gather from the Bible, women used to nurse their children much longer than they do now; consequently there was a longer period of time between additions to the family. There was three years' difference in the ages of Moses and of Aaron, and Samuel, it seems, was able to minister unto the Lord shortly after he was weaned. It was not the intention of the Creator, nor is it a law of nature, that children should be born faster than the health of the parents and their ability to rear and train their sons and daughters will allow; for if so, then the begetting, bearing, and rearing of a family of children would become a curse, instead of a blessing, to both parents and children. Such it must not be. Children should, I am sure, be born, not by chance, but by the mutual desire of the father and the mother, governed only by love and reason.

REARING AND TRAINING OF CHILDREN SHOULD BE TAKEN
INTO CONSIDERATION.

The ability to care for and rightly raise the little ones must be taken into consideration, not according to the present fashionable way of rearing, for it is often worse than no care or training, but according to the scriptural and natural standard of our Maker. I do not mean from a financial standpoint so much: for it does not cost nearly so much to rear a family as some think, as the best way is to give them plain food and plain clothing, which are generally not very expensive and can be easily provided by almost any

healthy man, especially in this country of prosperity. Besides this, children that are brought up to pay their own way by a reasonable amount of labor before they leave the home of their parents are much better in every way than are those who are brought up in idleness and mischief.

But it is almost impossible, especially for the mother, to care for a large family when they are too close together. Besides, it enfeebles her health; and a mother in feeble health can not be expected to bear strong and healthy children. Even though they may seem to be healthy when small, her weakness of body may develop in them later on. Therefore there should be a reasonable length of time between children, in order to have a happy home and a good family, or in order to achieve the best results. And in acting accordingly no one need feel condemned, as only the good of his creatures is the intention of the Creator.

It would be impossible for any one to lay down a rule to govern the length of time that should exist between children; for no rule will fit all families under the varying conditions and circumstances. However, I will give my opinion. With those who are healthy and fit to become parents there should be, I think, about three years in order for the mother to keep strong in body and not be overburdened with care, as well as for her to be able to fully perform her duty in caring for and training her children.

HOW PARENTS MAY GOVERN THIS MATTER.

Here the question naturally arises, How may parents control the time between offspring since not allowed either to practise abortion or to use preventatives? There is one way that is always safe for those who can bear it, and this is to abstain for a season from sexual relationship. In doing this, however, great care should be used not to sacrifice affection. I just recently read of a young couple newly married. The man being under the influence of "social purity," so-called, had the idea that sexual intercourse should be solely for the purpose of begetting. This would leave a period of about three years between the performances of this act. He tried to live up to this teaching, and the consequence was disagreement and finally unfaithfulness on the part of his wife—a ruined home and ruined lives.

No husband and wife should go beyond their power of mental love and their strength of will and character. Still there are certain times when, for the sake of the mother and an unborn child, abstinence for a long period should be practised or at least aimed at as much as possible. That it is injurious to the begotten child for parents to cohabit during pregnancy and even much during nursing has been plainly proved and no doubt has the sanction of nature. Nature, I say, sanctions abstinence during such periods, and my ground for saying so is this, that, at least one object of cohabitation is cut off. Therefore we are acting according to nature when we

aim at as much abstinence as possible during these periods; but in so doing every husband and every wife needs to be careful not to go beyond what they can bear. It will depend largely upon the training of the mind, for in abstaining we must keep the mind free from all thoughts of sexual relationship. In order to keep our affection for each other still aglow, we must find a substitute; and I know of no better one than for both husband and wife to revel their thoughts in admiration for each other for being partners in thus reproducing themselves, as well as to think of how to make the very best out of the child that is to be or has been born unto them.

The wise man says, "As a man thinketh, so he is." This is true also in this matter. If men and women keep their thoughts mostly on the gratification of their animal passions, they will find it hard to abstain for any length of time and will be almost sure to go to excess; whereas if they will think more of the higher and nobler work connected with the married life and especially of how to bring forth and rear a noble family, they will not have much trouble in abstaining for a period when necessary in order to carry out their noble thoughts.

COUNTING DAYS NOT WRONG.

So if you are able to abstain for a season for the sake of having the very best children and of giving them the very best care and training, you can thereby set the time that should be between your children,

according to the best understanding you have and are able to obtain. But remember that you must be agreed in this and also be careful not to try to abstain longer than you can without injuring home and happiness. If you can not abstain for a longer period, you have only to choose between two things—you must either curb your passion for about sixteen or seventeen days after menstruation ceases and for four or five before the monthly period, or else bring children into the world perhaps faster than is good for yourselves, your home, and your children. It is generally conceded that conception will not take place between the periods just mentioned. However, this rule will not always work, as the opposite has sometimes happened, yet in general it is quite safe. It is better, I think, to follow this rule, than to bring children into the world faster than about every three years; but I will recommend it only to those who in doing so can keep their conscience clear.

PHYSICAL CONDITION TO BE CONSIDERED.

Where husband or wife, or both, are sickly, especially if afflicted with chronic diseases, they should not become parents; for they are almost sure to transmit to their offspring a tendency to the same weakness and disease, and such is a very poor inheritance indeed. Such persons should remain single; but if they are married, they should do their best to improve in health, so that they may become fit to bring forth and to care for a family. It would be cruel for them to

bring forth a family of sickly children and then probably leave them without either a father or a mother to love, support, protect, and train them. Such persons should do their best to abstain from intercourse; for it will undermine their already feeble health and tend to keep them from ever reaching the goal of fitness to become parents. It is estimated by many scientific writers that one ounce of seminal fluid is equal to about forty ounces of blood. Whether this is a correct conclusion I can not say; but it is sure that the expulsion of this fluid draws from the very root of life and strength more than anything else. Therefore it is easy to understand that the feebler and weaker men are, the more seldom should they subject themselves to such loss of vitality. While cohabiting exercised with temperance will not injure a healthy man or woman, it certainly saps the already low vitality of the weak and sickly. The mental attitude of such husbands and wives should be fixed upon the object of becoming stronger in body for the sake of being fit to fill their places in life as husbands and wives; and in doing this they necessarily must avoid everything that causes further weakness and disease.

I do not say that such should abstain entirely from sexual congress, as this would undoubtedly prove a snare to most married people. It depends on the right training of the mind and thoughts. They must learn to keep their mind and thoughts away from sexual relationship, and find something else that will keep their affection for each other from waning. I

know of nothing better than to live constantly in the hope of and to keep the mind and thoughts upon, the object of soon being so strong in health that they can with fitness become parents. No husband nor wife should ever drop this object until nature says so; for in dropping it they are apt to drop from the high and noble of sex and married life to the low plane of sensuality and lust.

REASON ABOVE SELF-GRATIFICATION.

The sum of it all, then, is this, that in begetting children we should be governed, not by mere passion, but by reason and love for them. It should not be a question of self-gratification, without regard for our future darlings; but our object should be more for their welfare. So while it would be entirely wrong to avoid having children from a selfish motive, or in order to shirk our duties as parents, it becomes the duty of parents to see that they do their very best to bestow upon their offspring healthy bodies, strong minds, and good characters. Upon this subject we will dwell later on. The only thing that we here desire to impress upon the mind of the reader is the need of regulating the begetting of children in accordance with the fitness and the ability to produce and to rear a family, at the same time avoiding every sinful prevention, as well as not going beyond their present condition and thus destroying their happiness and love while they seek to reach a higher standard of reproduction.

I will say again that I think it better for those who can not well abstain for a longer period of time to "count days," or to cohabit during the time before mentioned, when there is not much probability of conception. But remember that perfect agreement between husband and wife is absolutely necessary in this as well as in everything else relating to married life. So please agree to help each other to be what you ought to be not only as husbands and wives, but also as prospective fathers and mothers, in order that your influence for good may become a blessing to future generations. Remember, the noblest, the grandest, the best, and the most responsible work in life is the work of begetting and bringing forth children.

Chapter XII.

CONCEPTION AND PREGNANCY.

What It Means—It is Reproduction—Self-culture the Beginning of Child-training—Parents Owe Their very Best to Their Children—Present Conditions to be Considered—Some Signs of Pregnancy.

WE have now come to the most sacred of all our subjects on home life, and we approach it with awe and reverential fear; lest we might say something wrong about it or lest we fail to do it justice. The latter we are almost sure to do; for it is doubtless impossible for mortal man to comprehend the goodness and the wisdom of the Creator of men in this matter. We also fear lest you should fail to thoroughly consider and fully comprehend what little we may be able to say. And last of all, we fear that only few will be able to rise high enough above the common level of humanity in this respect to be able to carry out what they read. But we can not pass the subject by; we must do the best we can, and so must every one of our readers.

WHAT IT MEANS.

Conception and pregnancy—what do they mean to you? No doubt some husbands will say that it means only a few moments of pleasurable gratification; and probably some wives will say that it means nine months of more or less suffering and embarrassment,

then the horrible ordeal of childbirth, and after that years of care and sorrow. Can any one believe the plans of God are fulfilled in such a trifling and such a miserable way? No; it means something far above what most people realize. It means the start of a new being with all its peculiar traits and characteristics of body and mind—a being with an immortal soul. And it may mean the beginning of many families and homes that will exist long after we are no more. If so, it means the beginning of a chain of souls that will never end in time or eternity.

No other physical act of man or woman ever means so much as that of begetting or conceiving; therefore nothing should be given so much consideration, and yet how few have the good of their children, their children's children, etc., in view when performing this act. Most people fail to realize the vast importance of their influence for good or evil in a moment of time, so to speak—an influence that never ends; and perhaps fewer still think of the responsibilities and the duties they owe to future generations. Many never try to even measurably be what they should be in order to undertake so great a work; and for this very reason many go to their graves before their time and immortal spirits are doomed to sin and endless despair. One has well said, "I was shapen in iniquity, and in sin did my mother conceive me"; for he no doubt realized that it was the inheritance which he received from his parents as early as the moment of conception that had been the hidden

cause of the awful acts of adultery and murder which he had committed and of which he was then repenting.

It is true that it is impossible for mankind to beget sinless or perfect offspring; but should this make us treat the matter with cold and careless indifference? No; it should make us feel all the more responsible to do our very best, as it will then be bad enough. O fathers and mothers, awake! awake! There is too much at stake to be unconcerned and thoughtless. The welfare of your own home and family is at stake, and probably the welfare of a multitude of homes that shall bless or curse the world in years to come. Besides this, there will come a time when you must meet all who have been influenced by you for good or evil, and then their blessings or curses will fall upon you. Which shall it be?

IT IS REPRODUCTION.

We will now consider the subject before us a little more fully. What does it really mean? It means reproduction. Reproduction of what? Reproduction of father and mother. The one who receives an existence when conception takes place, not only will have a body in the likeness of those who produced it, but will very probably look like them and be like them in disposition and character. How often has the expression been heard, "Just like his father" or "Just like her mother"! These likenesses and similarities so easily seen should make us realize how much we

transmit our likenesses in every respect during conception and pregnancy, for it can not very well come about after birth; in fact, all the father personally bestows upon the child by way of inherited similarity is done during the moment of conception. Now, if so much of father's likeness in looks and ways can be given in so short a time, does it not follow that he gives even more than this? that he simply makes the child what he is himself physically, mentally, and morally? that he places a tendency in the child to all that he is and all that is within his being, whether good or bad?

It is true that children sometimes are better than their parents, but this does not disprove what we have said. Such children have had to overcome, through many hard difficulties and struggles, the tendencies and the weaknesses given them by father and mother. More often they succumb to the tendencies to evil, disease, etc., gotten from the parents. The traits of human kindness, love, tenderness, cheerfulness, and every other attribute of human excellence has been noticed to have passed from parents to children, and the same has been plainly proved of evil traits and bad habits.

The father who has poisoned his body and mind by evil habits, such as drinking intoxicants, using tobacco, etc., will draw from that poisoned mind and body the very substance that produces a new being; and no parents should expect their children to be better than they are themselves. The two habits above men-

tioned have been proved very plainly to the inherited, or rather a tendency to these habits is transmitted from father to child. I have already asked you to leave off these evil habits for the sake of wife and home. May I not now ask you to quit them for the sake of not transmitting tendencies that more than likely will be the cause of future generations following in your footsteps?

SELF-CULTURE THE BEGINNING OF CHILD-TRAINING.

Sometimes the question is asked, "When is the best time to begin the training of a child?" The very best time was generations back; but as that can not be done now, the best time for you to begin is *now*, by training yourself until you are what you would like to have your children to be. A diseased father and mother are almost sure to find a tendency to the same disease in their offspring. This is not only held by physicians and scientists, but has been observed by the unlearned as well. How often has it not been noticed that children of consumptive parents are very apt to be consumptive? This is true of other diseases. The very worst inheritance that any parents can bestow upon their innocent children—at least it seems so to me—is a tendency to lust and licentiousness that will more than likely cause them to become victims of those filthy vices—vices which, more than any other evil, cause the ruination of homes mentally, morally, and physically. No husband or wife should ever become a parent through lust or through the mere de-

sire of gratifying lustful passion. Animal passion is all right and necessary, but it must be the kind that is accompanied and controlled, not by unbridled and selfish lust, but by love and reason.

We can not mention all the tendencies transmitted during conception and pregnancy, but we can sum up the matter by saying that parents simply take a part of themselves and make a new being out of it—not only a part of themselves, but a part of every part, whether weak or strong, good or bad. When we desire to make something costly, say a piece of fine furniture, we never select a piece of rotten or poor material. When we plant our farms, gardens, or orchards, we select only the very best seeds or plants, in order that we may reap a good harvest. When we breed our domestic animals we give large sums of money for thoroughbred stock in order to better ours. But when it comes to the seed that is to produce a human being, it is not thought to be of much importance whether the parents be sick or well, weak or strong, good or bad. And yet people wonder why the human race is no better. Now let me say, The garden seeds and the domestic animals are of minor importance compared with the material from which a human being is made.

PARENTS OWE THEIR VERY BEST TO THEIR CHILDREN.

It certainly is our duty to do the very best possible for our children by giving them a strong body, a good character, and a good disposition. They are not

responsible for being brought into existence, and how cruel to start them on a life of sin and misery! Besides this, it is to our own interest to have the very best children possible, lest from the seeds we have sown we reap sickness and sorrow. If you are parents or expect to be, I hope you are interested in this subject. Will you not just now make your decision to have the very best children? You no doubt say that you desire nothing so much as to do so. The only way to do it is to start with yourself as father or mother. Begin at once to consider whether you are really fit to beget or conceive? Ask yourselves, "Is there anything about me that would not be good for my children or that I should not like to find in them?" If after your self-examination you find you are not fit to become a parent, labor for self-improvement until you have at least made the best possible out of yourself.

Remember, good husbands and good wives will have good children. Read the preceding chapters over again and try to make of yourself what you ought to be as husband or wife and to make your home a fit place for the molding of your little ones after they have made their appearance. If you have not fulfilled your obligations to children already begotten and perhaps already born, make up your mind to redeem the time by doubling your diligence in doing better by the ones yet unformed. There is no reason why every child born into a family should not excel the one preceding it, as parents continue to improve

themselves, thus becoming better fitted and prepared for their great mission and main work in life.

Preparation is absolutely necessary. It should have been thought of and begun, and for that matter completed, before you entered into married life; but if you failed to do so, be sure to make up for lost time. Your own welfare and happiness, your home, your children, future generations, and the God who made you demand it of you; and you can not afford to be careless or discouraged. If you need help, which you certainly do, there is One who is interested in you—the One who created you in Adam—and he is able and willing to make you a new creature through the blood of his Son. Humble your heart before him and become a Christian; and if you will work “together with God,” you can become what you ought to be in order to be fit to become father or mother.

PRESENT CONDITIONS TO BE CONSIDERED.

We will not forget to mention that the condition of the male and the female at the time of cohabiting has as much and sometimes more to do with the constitution and disposition of the child than has the general condition. Therefore man and wife should not cohabit during any acute affliction or weakness of body, such as temporary colds, fevers, etc., and not even at a time when very fatigued or worn out in body. Cohabiting under such conditions will injure not only the parents, but also the child should con-

ception take place. The mental state for the time being should also be taken into consideration; for it has as much to do with the hereditary influence as does the bodily condition, and probably even more. Therefore, you should be of a cheerful, happy, agreeable, and elevated state of mind at the time conception is likely to take place. And above all, you should be so free from beastly lust and have such control over your animal passion as to forget your own gratification for the love and care you have for your companion. Such a state during the act of cohabitation, if resulting in conception, will create a child of love; whereas the opposite of it will produce a child of lust. Which do you prefer? I know you will answer, "The first, and not the last." Then, do your best to have it thus, by being a loving husband or wife instead of a lustful demon.

It is in our power to have almost any kind of child. Then, let us make the best of the power given us for that purpose. Some writers claim that parents can even have a boy or a girl as they prefer. I will not vouch for this statement, but there can be no harm in trying. Some teach that it is done in this way: If a boy is desired, conception must not take place till sometime after the menstrual flow ceases or at a time when the passion of the female is much weaker than that of the male; whereas if a girl is desired, conception must take place immediately after menstruation or at a time when the female passions are the strongest.

SOME SIGNS OF PREGNANCY.

In regard to pregnancy, we will not consider it from the standpoint of hereditary or prenatal culture here, but will reserve this part for another chapter. We will, however, mention a few signs of pregnancy, that the wife may know she has conceived. Those who have borne before will probably know more about it than we are able to tell, but it will be all right to mention a few signs for the inexperienced. For those who are regular in their menstruating, the ceasing of the menses is a pretty sure sign that conception has taken place. Yet this can not always be relied upon; for the non-appearance of menstruation may be ceased for a time at least by catching cold about the time they should appear, and sometimes other things connected with the life and the health of the individual will cause suppression of the monthly period. Nausea, and sometimes vomiting, especially in the morning, is a sign of pregnancy. Very strong cravings for certain edibles may also be considered a sign. The breasts generally furnish a pretty sure sign. They become firmer and larger, and the nipples become quite tender. Movement of the child is a sure sign, but it does not generally take place for from four to five months after conception.

The first thing for a wife to know is that she has become pregnant. The next is to learn how to take care of herself during pregnancy, as well as how to make the very best out of her future child for her hereditary endowments, unlike the father's, are not

all bestowed at the time of conception, but are gradually given during the nine months that she carries her child. Here again we see that the woman and mother fills the most important office in the married life and home. This should arouse every prospective mother to do her utmost to fill her place well.

The needed information regarding bodily care during pregnancy and the influence that prospective mothers possess and should cause to bear upon their children will be discussed in the following chapters.

Chapter XIII.

PRENATAL CULTURE.

Disposition Formed before Birth—Physical Birthmarks—Marks in Disposition and Make-up—Mothers Should Love Their Children before Birth—Much Responsibility Rests upon the Father—Mental and Physical Conditions Effected—Prenatal Culture a God-given Privilege.

Most people realize that children should have some culture and training while they are growing up in the home of their parents. Though all may not be right in their views regarding this important subject, yet it can be easily seen that most parents desire to do their best. For this reason parents teach their children to talk, to dress themselves, and to use good manners; they send them to school in order to have their minds cultivated; give them lessons in music, etc. But very few realize that prenatal culture, or training before birth, is the foundation of all culture and training to be bestowed on the child in after-years. Of course, we can not train the child directly; but by keeping ourselves, as parents, in the right state of body, mind, and soul, we can cultivate a tendency to the same state in our offspring.

DISPOSITION FORMED BEFORE BIRTH.

It is before the child is born that it gets its disposition. After its birth all the training we can do in fifteen or twenty years will not take out its bad

disposition. You may curb its bad temper and make it keep down its unruly passions and fits of anger, but after it is once born only God can change its nature. How much easier it is to train a child that naturally has a good disposition than one that is naturally bad! and how much easier to care for a child that naturally has a well body and a strong constitution than one that is born weakly and sickly! Not only is it easier for the parents to train the child, but it is much easier for the child not to give away to evil when its natural tendencies are not so strongly bending and drawing in a wrong direction. Now, remember, a child gets its natural disposition before birth; and it gets just what the parents give it, no more, no less; no better, no worse. Can you not, then, see the great need of knowing and doing what will give your future child a strong body for you to care for; a cheerful, hopeful, and courageous mind for you to teach and educate; and a good character and disposition to be a blessing to both you and your child?

We have already shown you the influence of parents during conception, but it does not stop there, at least not with the mother. As long as she carries the child, she will influence it and thus determine what it shall be naturally. And although the father can not after conception directly influence the child's make-up either for good or for bad, yet he is duty bound, and should count it a great privilege, to stand by his wife, the mother of his child, and help her in doing

her part to give the child the very best hereditary endowments that parents can bestow upon their offspring.

During pregnancy the mother can make her child almost anything; and if she will notice it after birth, as it grows older, she will find it is what she made it, or the way she was herself while she carried it. Most people know a little of the influence a mother exercises over her child during pregnancy. They know that she can mark it for life and that many have carried visible birthmarks on their bodies all their lives; but they are not often aware of all the invisible birthmarks that most people carry for life in body and mind. Is it not reasonable to suppose that if one little act or happening will mark the child visibly, other acts will do the same? Although not always visible, yet every feeling, emotion, and act of the mother during pregnancy will be indelibly stamped in the child. The fact of the matter is that children are really marked all over and all through, so to speak, by the mother during her bearing period. In order to impress this truth upon the mind of my readers, I will give some instances that will verify this statement. I quote the following from "Science of Life" by O. S. Fowler:

PHYSICAL BIRTHMARKS.

"Spilled strawberries.—An acquaintance, while riding out, saw some strawberries spilled by the side of the road, which she wanted very much; but her sister,

who was driving, only laughed at her entreaties to stop and her apprehensions that the child might be marked, and drove on. The child was marked on the back of its neck, with a cluster of red spots, in shape resembling spilled strawberries."

"A Philadelphia lawyer has on his forehead and running up into his hair, a dark, dingy-colored mark, elevated, and covered with short hair, which his mother says was caused by her being much frightened by a mouse, while carrying him."

"A Plum Mark.—A female acquaintance rode by a tree full of ripe, wild plums, which she craved, but could not obtain. Her child, born some months after, had a flesh appendage resembling a wild plum, hanging from his thumb by a stem of flesh."

"A Butter Mark.—A pregnant Michigan mother longed for butter, which could not be obtained, because it was winter, and there were more emigrants than eatables. Her child was born with a running sore on its neck, which yielded to no remedies till, remembering her disappointed longings she anointed it with butter, which soon cured it."

"Cherry Marks.—A girl is marked on the forehead with a bright-red excrescence resembling a cherry, caused by her mother longing for the last cherry of the season, which she tried in vain to reach."

"Fire Marks.—Dr. Curtis relates the case of a woman who witnessed, from a distance, the burning of Pennsylvania Hall, and whose son, born some three months afterwards, has a spot which resembles a flame

of fire streaking up in different places. Several highly interesting facts of this kind are stated in 'Mental and Moral Qualities Transmissible.' "

"A Mark of Intoxication.—In Waterbury, Vt., there lived a man who always appeared as if intoxicated; obviously caused by his mother's being terribly frightened by seeing a drunkard while carrying him. His intellect was good."

"Mrs. Butler, the town bully of Williamstown, Vt., whipping every man in it who opposed or offended her, large sized, and tremendous in strength, was fined some five hundred dollars for assaults and batteries on men, and feared by all who knew her; and her only child is a fool, very fierce and ferocious, now confined in a cage mostly underground, chained and fed like an animal; and has such tremendous strength that he holds a crowbar out straight in one hand, by grasping its end."

MARKS IN DISPOSITION AND MAKE-UP.

Some such cases have come under the observation of almost every one. I remember at this instant a train-conductor who carried a mark of that kind. It resembled a bunch of grapes. I am also well acquainted with a wife and mother who, during the time she carried her first-born, had the privilege of being almost constantly by the side of her beloved husband. She spent a good deal of her time in doting her affections upon him, and her arms were thrown around his neck not a few times during the day.

The result was a girl with an unusual strong love for her father, and one who gives him many a bear-hug. Another child of the same parents was carried under entirely different circumstances. The surroundings were not so cheerful as they should have been, and the mother often felt despondent and downhearted. The result was a boy easily hurt, crying over almost nothing, and of a rather sad and melancholy disposition. Another child of the same family was carried under yet entirely different circumstances. The mother was surrounded by blooming roses in the winter time in a country where the sun almost constantly shone—something to which she was not accustomed and which therefore naturally had all the more influence upon her. She was without much care and responsibility and was constantly gaining in health and bodily vigor. The result was a girl, full of courage, strong in body, and with a cheerful, happy heart and disposition that causes the parents and strangers who enter the home to regard her as the “little sunshine.” No doubt, many parents, by comparing their children with the life of the mother while she carried them, will be able to observe similarities like those noted above.

None should be frightened by thoughts of marking their children, but should use their knowledge to avoid doing it. Avoiding it is not so difficult as might be supposed. It can be accomplished by the mother's exercising self-control and composure, the father helping her in every way possible. Neither should we try

mainly to avoid the visible marks, but much more the bad traits and tendencies.

I would not have my readers get the idea that the father has nothing to do with the forming of the child's constitution and general make-up; but after conception has taken place, it certainly does depend mainly upon the mother, and I am persuaded that her nine months will accomplish more than the father's momentary work in begetting. So here again the woman's power of influence is felt either for good or for evil. And now I will make an appeal to all mothers, for the sake of home, happiness, and good children, to arise in the strength and beauty of womanhood and motherhood and give your children the very best prenatal culture possible, by constantly, especially during pregnancy, keeping yourselves in that mood and condition which you would so much like to find in your children.

MOTHERS SHOULD LOVE THEIR CHILDREN BEFORE BIRTH.

The very first duty that a mother owes her unborn babe as soon as conception has taken place is love and a hearty welcome. No matter how many you have already nor what you may think your extra care will be, you must welcome this one with all your heart, or else you will reap in your child what you have sown in it yourself. Would you like to have your child love its parents and when they are too old and feeble to care for themselves welcome them into its heart and home? Then, do the same by it now

and thereby plant the seed of love and open-heartedness in its nature. Would you like to have your child esteem, honor, and obey its father's commands? Then, do not hate him nor blame him because you are to become a mother again. Likely you are as much to blame as he is, and if not, blaming and looking down upon him will not help matters any, but will make you miserable, as well as place that very same lack of respect and reverence in the child. All rebellion, discouragement, and bad feelings because of having conceived is wrong. It is these very feelings that cause some mothers, who are probably not as well taught and as conscientious as you, to murder their unborn babies. If you would not commit the act, then do not indulge the feelings that lead to it and that will make both you and your child miserable perhaps for life. Fathers should do likewise, as well as encourage the mother, who has the hardest part to perform. You can and you must love and welcome your unborn darling. If you feel sweet toward it now, it will in return be sweet to you after its birth. When your mother-heart of love and welcome goes out toward your unborn babe, you can then do almost anything to make it a good child, can you not? You can be of good courage, cheerful, happy, hopeful, gentle, loving, sweet, kind, and good, because it will make your child possess these priceless qualities. This is the easiest way for you, and it will make your home happy as well. You should and can avoid crossness, downheartedness, impatience,

and everything else you would not like to see in your child.

MUCH RESPONSIBILITY RESTS UPON THE FATHER.

A father has much to do in this matter. Many husbands forget that wives are more apt to be nervous and unnatural during pregnancy than at any other time. They are usually full of notions and whims of every kind which they should guard against; yet it is the father's duty to satisfy all of them if it lies in his power. Do not think your wife should not want this or that nor think thus or so, but do all you can to keep her satisfied and contented. Your duty is to "nourish and cherish" and especially during pregnancy. You must therefore regard her wants and desires as much as you would if you had them yourself, or even more. You must do all you can to keep your wife happy and cheerful. Much depends upon you in this respect. See that she has a pleasant home, or do the best you can to provide pleasant things for her. Do not let her be overburdened with work or too many family cares. If you can not afford to hire a girl, do all you can yourself. She should be free to cultivate one that is yet to be born. While a certain amount of labor and physical exercise is not harmful, but rather good and necessary, you should see that she gets away from duties and cares often so as to get needed recreation. Take her out for a ride, or if you can not do that, encourage her to take a lover's walk with you as often as you can. Do not

get so interested in farming or in business that you forget or neglect to help her in molding and cultivating your unborn child; for it does not pay to do so for the sake of a few more dollars and cents. If you have what you need for your family, then put your wife and children ahead of everything else. A prospective mother should have no more care and responsibility than she can enjoy, and should be relieved from everything that tends to make her downhearted, overburdened, and overworked.

MENTAL AND PHYSICAL CONDITIONS EFFECTED.

Not only the disposition but the intellect can and will be greatly influenced by the mother during pregnancy. If you desire a child with a mind that is bright and deep, you should not forget to cultivate your mind by pleasant and interesting studies and deep thinking upon subjects worth thinking about. So many wives settle down under the "cares of life," forgetting to cultivate themselves and thinking they have no time to read or to take an interest in mental pursuits. This, also, is to a great extent the husband's fault. Probably their children are so close together and he so busy earning a livelihood and trying to get something ahead that they both are mere slaves to cares and labor. It is much better to go slower in getting something ahead. The prospective mother should take an interest in her husband's affairs and business, and in fact, in everything that is good for her and the child she is bearing; and the husband should see that she is free to do so.

It may appear to be too much pains, labor, and cost thus to apply yourselves to cultivating your children even before they are born; but remember, good things are not gotten without labor and cost; and a good family of children are worth far more to you and to every one around you and after you than is that eighty-acre farm you do not really need.

A Christian mother should also remember that her spiritual condition will greatly influence her child. True, she herself can not save her child from sin nor bring forth a child that will grow up to be a Christian without being born again; but if she will apply herself to much prayer and to meditation on God and heaven and spiritual things, she will thereby cultivate in her child a tendency toward these things.

PRENATAL CULTURE A GOD-GIVEN PRIVILEGE.

There are things that we can not do and that therefore are not required of us; but God does require us to do all he has made us capable of doing. A mother's power and influence over her child is a God-given treasure, a precious talent with which she is intrusted, and he will surely ask it again "with usury." It is for our own best interest and happiness, as well as for the good of our children and of future descendants, that mothers do all in their power to give their children the best start possible—the best in every way; and it is the duty and privilege of fathers to help the mothers. Some put forth great efforts to give their children a start in business or

in farming about the time they are of age and must leave the home of their parents, but forget all about the real start in life. To such we will say that the time to give your children a good start in life is before they are born, or from the time life really starts; and if you look well to this start, by the time they are men and women they will be able to start for themselves, which you know they can not do when it comes to laying the foundation of life. and therefore you must, or at least should, do it for them.

Chapter XIV.

CARE DURING MENSTRUATION, PREGNANCY, AND CHILDBIRTH.

Girls Should be Taught before Marriage—Wives and Mothers Should Have Special Care—Pregnancy and Its Attendant Troubles—Strong Cravings for Certain Foods—Physical Care Makes Delivery Easier—How to Proceed at Time of Delivery—Care of the Newly-born Infant—Care of the Mother after Delivery—The Change of Life—How to Avoid Excessive Flowing.—The Husband's and Children's Obligations.

It is our privilege and duty to care for and cultivate everything committed to our trust by the Creator through nature or otherwise, and our harvest will largely depend upon the methods of cultivation. The seed may be ever so good; but if not well cultivated, the weeds will appear and so choke out the good seed that a very poor harvest will be the result. This is just as true of spirit, body, and mind as of the earth itself. God has made the earth and has given it to man; but in order to realize any benefit from it man must add his care and labor. So, also, God has made man and has endued him with faculties capable of producing much good; but it is our part to care for and to cultivate these gifts. If we fail to do so, we shall reap disease instead of health and sorrow instead of pleasure. For this reason every man and every woman should learn how to cultivate themselves through proper care. This is true of our whole being, body as well as mind.

In this chapter we do not intend to give the needed hints regarding the general care of the body, but will specially consider the care that the wives and mothers of our land and homes need to bestow upon themselves during the periods that are peculiar to their sex—menstruation, pregnancy, and childbirth. These periods are well known to wives and mothers, as they are generally regarded as being productive of most of their trouble, suffering, and danger. But there is another way of looking at them. They are the seasons that produce the harvest of sweet boys and girls; and if it were not for them, home would be a dreary spot and the race soon extinct. It is surely a great honor bestowed upon the female sex; and as we are unable to improve upon the works of God, all women should be glad they are so highly honored as to be capable of wifehood and motherhood. It is certainly worth suffering for, even unto death, if such should be needful. Most of the suffering of the female sex comes to them, not simply because they are women, but because of wrong cultivation, no care, or insufficient care. Good health in general will do much to remove unnatural and unnecessary sufferings and dangers during these periods. Therefore women especially, should learn how to care for their general health. Besides this, special care is needed during the periods we are considering.

GIRLS SHOULD BE TAUGHT BEFORE MARRIAGE.

Every girl should learn how to care for herself

during the monthly periods before they ever appear. Moreover, she should learn how to care for herself during pregnancy and childbirth before she ever becomes a wife. Many mothers fail to give their daughters needed instruction in regard to these things, and therefore the ignorance respecting these subjects passes from one generation to another. But in these days of knowledge women should no longer remain in ignorance nor in partial ignorance regarding the most important part of their physical being. If you did not learn these lessons before you became a wife, learn them now and profit by them all you can, and be sure to make them a part of the inheritance you wish to give your daughters.

For care during menstruation we quote the following from "Private Lectures to Mothers and Daughters":

"Girls can do many things at other times which they should not do during the catamenial period. One of the most important things is to avoid taking cold. All heavy work, such as washing, ironing, scrubbing, and lifting, should be dispensed with at this time if possible. Some girls, it is true, can stand more than others at this period, but heavy work, wet feet, and long walks will soon break down the health of most women. A full bath should by no means be taken during the menstrual period, but tepid water used sparingly to keep the body clean is not harmful.

"That dreaded disease called consumption is often brought on by some unwise act during the catamenial

period, for there is probably no surer way of contracting this disease than to stop the menstrual flow. Girls are sometimes heard to say, 'Oh, I hate being a woman,' but if they realized the importance of it they would possibly be glad to be as God has made them. Many girls who are sick and suffering would be very glad to be a natural woman.

"Menstruation should be painless. God never intended that women should be semi-invalids; but wrong habits, tight lacing, overwork, and other evils of modern society are doing much to make them such. Painful menstruation is frequently caused through ignorance and consequent injudicious conduct at the first appearance of the menstrual flow. At this time girls are often accused of laziness, on account of their feeling of lassitude. This tired feeling is nature's indication that the girl should rest, and Nature is sure to punish those who disobey her commands. Mothers who will take care of their daughters by keeping them from all over-exertion and nervous excitement, will be abundantly rewarded by the health of their girls. Habitual neglect of the bowels is frequently the cause of painful menstruation.

"Possibly one of the most frequent causes of pain at the catamenial period is displacement of the internal organs caused by tight lacing. Getting chilled or cold often causes painful menstruation; but this is generally relieved by the application of hot cloths, a hot-water bottle, or anything else that will produce heat. When the pains are caused by nervous

exhaustion alone they may be relieved in some cases by the application of cold, but in most cases the application of heat is much better. Use cold applications only when the application of heat increases the pain. I have known women who were the mothers of children, and old enough to thoroughly understand such things, to suffer intensely for hours, when the application of heat would have relieved them in a few minutes."

WIVES AND MOTHERS SHOULD HAVE SPECIAL CARE.

As mothers generally have more work to do than girls and as they sometimes are more apt to be in poor health, they need to take doubly good care of themselves during this period, especially in regard to resting. Weakness, weariness, and lassitude are nature's pleadings for rest, and they should never be unheeded, especially during such critical periods. Better leave your work undone, and even go to bed for a day or two, than to overwork and thus ruin your health and shorten your life. The wife and mother that takes good care of herself during this period will do the most work for her family in the long run.

Husbands and fathers need to learn the lesson of "nourishing and cherishing" their wives during this period. Encourage them to rest and to take care of themselves. Encourage them not only by words, but also by relieving them of as much work as possible, if in no other way, by doing it yourself.

Do not forget to hire the washing and ironing done once a month; or, if you can not afford to do this, you can afford to let it wait until the flowing period is past.

PREGNANCY AND ITS ATTENDANT TROUBLES.

Pregnancy is a great change in a woman's life, and it is sure to call for special care physically as well as mentally. But the voice of nature is often unheard or misunderstood through not understanding her language; yet it is of the greatest importance, especially for women, not only to hear and understand, but to heed.

In many cases a month scarcely passes from the time conception takes place before there begins to be trouble in the stomach. A nauseous feeling that sometimes goes so far as to cause vomiting will be experienced, especially in the morning. We have known women who could scarcely retain any food whatever during the second and third months of pregnancy. This trouble should not be regarded as dangerous; and if the prospective mother will learn how to care for herself at such unpleasant times, much relief will be experienced. A lack of appetite is nature's way of telling you that your stomach is not in a condition to handle the abhorred food; and the best thing to do is to let it alone. No person, and especially a pregnant woman, should force the stomach to take something it does not want; and if one does, one is sure to have trouble. Vomiting is nature's

way of ridding the digestive organs of things they can not handle and is a blessing under the circumstances.

The best way of finding relief from "morning sickness" is to eat very little breakfast. If necessary, omit breakfast entirely until your appetite tells you to eat, and then eat only what it tells you to eat. You should never eat anything to keep you from starving; for if you either vomit it up or do not properly digest it, you will starve just as soon. You may starve even sooner by eating when you do not relish food than by waiting until you have an appetite: for when you eat without a desire for food, you only lengthen the time of your trouble; while if you wait for an appetite, it will not be long in making its appearance. You should never try to make yourself eat anything that you do not want.

STRONG CRAVINGS FOR CERTAIN FOODS.

If you have a strong craving for certain kinds of food, those things should be gotten if possible. If, however, the craving is overcome, it will cause no harm either to you or to your child. Of course, it is the husband's part to see that the cravings of the prospective mother are satisfied, as he is the provider of the wife and family. This is not only for the good of the mother, but also for the good of the child.

Outside of "no appetite" and "strong cravings" you may eat almost anything that agrees with you. The only thing to be considered yet in regard to diet is the influence it may have upon delivery in child-

birth. Some writers claim that meat or other strong muscle-making foods should be abstained from in order that the child may be small-boned and soft, thus making delivery easier. Others, however, repudiate this idea and hold that the mother should eat foods that will make her muscles strong, as a means of making her more able to effect delivery. Both of these theories may be true, so it probably will be best to take a middle ground. The best way is for the one who is to become a mother to be temperate in all her habits. See that you eat all the good nourishing food you can digest, and eat no more.

PHYSICAL CARE MAKES DELIVERY EASIER.

Be sure that you have enough work or outdoor exercise to make you strong, but not too much, as it will make you weak instead. Take enough recreation or play to keep you happy and of good cheer. Some think it foolish to speak of "old folks" playing, but it is not foolish. If people would devote to some pleasant recreation the time they spend overworking, they not only would be happier, but would live longer. Play with your children if you have any, or play with your husband, and be sure you enjoy it. Take plenty of rest and sleep, but do not be lazy nor indolent. A midday nap should be encouraged during pregnancy. Be outdoors as much as possible. Practise deep and full breathing whenever in the fresh air; it will make you strong and long-winded, hence more able to bring forth. In short, "Be temperate in

all things." Never overdo and always do enough, and you will not have much trouble.

Regular bathing should not be neglected. If, beginning about ten weeks before you expect to be confined you will each evening just before retiring take a sitz-bath in water as warm as can be borne, you not only will rest better, but will have an easier delivery. Take a common-sized wash-tub and place it against a small stool or any other object that will raise one side above the other, pour into it as much water as you desire, and sit down in it about fifteen or twenty minutes. Take good care that the remainder of the body is well covered and kept warm.

If you take good care of yourself, you need not fear delivery. The latter you should not do; for fear and dread of anything never helps it, but always makes it worse. Make up your mind that you are going to get through all right and you will not have a very hard time. Keep this constantly in mind until the time for delivery has fully arrived and then be of good courage still, and you will surely get through all right.

HOW TO PROCEED AT TIME OF DELIVERY.

A good midwife, or some one who understands all about such circumstances, should be engaged beforehand. If such a competent female attendant can not be procured, a physician should be engaged. Besides the midwife or physician, the husband and one female attendant are all that should be present during child-

birth. Everything should be in readiness. The bed should be prepared with a nice clean sheet that will not need to be removed, a good large oil-cloth, and a thick blanket or a quilt. At ready hand should be all baby's outfit; safety-pins; good olive oil and absorbent cotton to dress the navel with; a strong cord to tie the navel cord; scissors to sever it; warm, clean white rags for mother; and a warm flannel blanket to wrap around the new-born babe.

Everything now being in readiness, all attention must be given the mother. Her bladder and bowels must be evacuated, if in no other way, by using a syringe and tepid water. This is very necessary, as these organs act slowly after the shock of childbirth. A passage will not usually occur for two or three days. So be sure you have them well cleaned out, or the system will be poisoned. Now a hot sitz-bath should be taken, adding more hot water as needed. This will soften and help expand the organs, hasten pains, and make delivery much quicker and easier. It is good to sit in the hot water as soon as possible after the first pains are felt and to stay there until about time for "the water" to break. This is far better than walking around or lying down, waiting for them to terminate. Try it, and you will be more than repaid for your trouble.

CARE OF THE NEWLY-BORN INFANT.

There is no hurry about bathing baby. Wrap it up warm, and give the mother attention first. If proper

care has been exercised, if the underclothes and night dress have been rolled up, her clothing has not likely been soiled; but if they have, change them carefully. Remove the oil-cloth and soiled blanket, bathe her carefully with warm water, and place a clean soft blanket beneath her. In every way arrange her comfortably, and let her have a quiet rest while your attention is turned to baby.

Have a very warm room to dress baby in. A better way than washing baby with water and soap is thoroughly rubbing it all over, in every crease and wrinkle, with good olive oil. Do not spare the oil. In a few minutes carefully rub it with a soft towel till dry, dress, and leave its bath until the next day. In bathing baby have no draughts, or it may catch a cold; for it can not yet stand much change of atmosphere.

CARE OF THE MOTHER AFTER DELIVERY.

All the attendants must be cool and self-possessed. No excitable nor hysterical persons are fit to be present. Exclude visitors for the first two days and then do not allow too many nor too lengthy calls. Keep children away from her as much as possible, for mother and baby need rest after the struggle they have just passed through. Quietness, sunshine, fresh air, and good nourishing food will bring the mother through safely. Her bed-room must be kept well ventilated, yet allowing no draughts, and kept at an even temperature of from 70 to 75 degrees. In let-

ting the child nurse great care should be taken not to expose the mother's breasts too much to the cold. A good plan is to begin the habit of covering the breasts as much as possible while the child nurses and to keep this up until it is weaned. It is neither modest nor good for mothers to expose their breasts unduly while nursing their children.

Nature demands that a mother should rest for a period of time after childbirth. Getting up too soon is neither good nor wise. Remain in bed the customary nine days. If very weakly, you had better stay in a little longer. After you get up, do not dismiss your hired girl for the first month; for you can not do all your housework and care for your baby during the first month without injuring your health, and you may even shorten your life by working too soon. Start in gradually and do only light work at first. Even if you feel quite strong, do not let your feelings cause you to overwork.

Husband, for some time after confinement you should help keep your wife from getting about and working too hard. It is to your interest and the interest of your home, as well as hers; and it is a good investment to spend a little money for hired help at such times.

A mother's diet should be wholesome and nourishing, and of such material as will produce an abundance of milk for her child. Good rich milk fresh from the cow should, if possible, be her drink. Cereals, vegetables, and fruits are far better than puddings,

cakes, and pies. Coarse bread should be used instead of white bread.

THE CHANGE OF LIFE.

Another critical period in a woman's life which we feel should be mentioned here is the menopause, or the time when menstruation ceases and she is no more able to conceive. There are many critical times and circumstances for women to pass through, and many precious wives and mothers have lost their lives during such times; but if forearmed with the necessary knowledge of how to care for themselves, and this knowledge is put into practise, and if husbands will do their part in sustaining them at all times and especially during the periods peculiar to women, they can safely pass through all life's ordeals.

The menopause generally occurs between the ages of forty and forty-five; but with some it comes before this age, while with others, not till some time afterwards. The menses generally do not stop suddenly, but gradually. The natural way, no doubt, would be to flow less each month until the menses entirely cease. But very few women are strong and natural in their sexual organs, and therefore this period is generally attended by many and various dangers. However, if the proper care is exercised, even the weak and feeble can generally pass through this critical period safely and after it is once passed be stronger and in better health than before; perhaps on account of their not being subjected to any drafts upon vitality caused

by flowing or by bearing and nursing and on account of all their supplies' going to build up their systems.

HOW TO AVOID EXCESSIVE FLOWING.

It stands to reason that, while a gradual ceasing is necessary in order for the system to go through the needed change and still retain all the blood and make proper use of it, excessive flowing is weakening and may even be dangerous to life; therefore great care should be taken not to do anything that will bring it on. Some claim that excessive flowing is caused by lifting, straining, overwork, etc.; but if a woman knows herself, she can tell better than any one else what to do and what not to do, and she should let nothing cause her to do anything, no matter how needful it may seem to be, that she knows will likely cause excessive flowing. It is an indisputable fact that all women, especially those of a weaker constitution, flow more and longer during menstruation if they work hard and are kept mostly on their feet; and no doubt many wives and mothers have gone to an early grave because they failed to get the needed rest and quietness during this period. This should teach women passing through the change of life a valuable lesson. If much work will cause excessive flowing at other times, it will have the same effect at this time, even a greater effect. Therefore take good care to get the needed rest and quietness.

This should be applied not only physically, but mentally. Do not worry nor be anxious about any-

thing, as that is the worst thing you can do. As much as possible, avoid being excited. Go to bed early in the evening, throw every care off your mind, and sleep as long as you feel inclined. You are now more likely to be nervous and fretful than ever before, therefore avoid everything that tends to make you thus. Take care that you eat no more than you digest. At each meal eat plenty of fruit, even if it does cost a little money. You are worth more to husband, children, and home than are silver and gold. Take a short walk, or, better, a ride, out in the woods or wherever you like to go, once or twice a day; and while out think of no work nor care nor home duty whatever, but simply enjoy nature and nature's God.

THE HUSBAND'S AND CHILDREN'S OBLIGATIONS.

Husband and children should unite in caring for mother, who has done so much for them. Do all you can to keep her in a state of rest and quietness, bodily and mentally. Work for her, encourage her, love her, caress her, and never say anything to her that will make her feel bad. Feel, speak, and act towards her as you will wish you had after she is dead and gone. Give her the flowers now that you think you would place upon her coffin or grave if she was to die; and let your tears of love, sympathy, and appreciation fall like refreshing dew upon her mother-heart while she needs them and while she lives to enjoy them. Take good care of mother, for she needs it and certainly deserves it.

PART II--CHILDREN.

Chapter XV.

PARENTS AND CHILDREN.

Parents Must Care for Their Children—What Children Should Be to Their Parents—What Parents Should Be to Their Children—A Valuable Lesson from Nature—Parents Must Govern Their Children—A Practical Illustration—Three Requisites to Parental Government.

Thus far we have been considering mainly the relationship that exists between husbands and wives and their duties and privileges in founding home and in preparing themselves to become fathers and mothers. Now we have come to another part of home life; namely, the relationship existing between parents and children, and the obligations and the responsibilities resting upon parents in rearing their children. And we again ask the reader to give us his or her careful attention, while we consider this serious yet delightful subject.

PARENTS MUST CARE FOR THEIR CHILDREN.

It is a universal law of nature and of God that parents should care for their child until it can care for itself, and also that it, being their own flesh and blood—a very part of themselves—should so draw out their father and mother love that they willingly and gladly will sacrifice everything, even their own lives, in order to provide for and protect it. Most parents understand this law to a certain extent at least. That they do, is plainly

shown by their daily and hourly watch-care and often by their unceasing labor for the sake of doing their very best by their darling children. We should like to speak a cheering and encouraging word to such true and faithful fathers and mothers; and we know of nothing better to tell them than this, that their labor is not in vain and that they have something well worth living for—something which, if rightly managed, will yield an abundant harvest of true pleasures and of lasting joys to their hearts.

Though we are glad that there are many true and noble men and women, who have real natural affections for their offspring, yet we must also say with sadness that there are many human beings who are far below even the most ravenous beasts of the forests when it comes to parental affection. The beasts of the field and the fowls of the air will die for their young; but some beasts in human form will go so far as even to cause the death of their own innocent babe rather than to care for it in any degree. Such is too sad to contemplate; and as we are not directing our efforts mainly to that class, lest we should labor in vain, we will pass it by, or leave it with the One who made man and who therefore has a right to judge every one according to his or her works.

WHAT CHILDREN SHOULD BE TO THEIR PARENTS.

We will now proceed to have a little talk with parents about a subject they are all interested in—their darlings, the treasures of their hearts. What are your

children to you? What are you, and what should you be, to them? Upon the right understanding of these important questions and upon your acting accordingly, hinges the happiness that you may reap from your children, as well as their good and future usefulness. Or, rather, it hinges upon the last question; for if we are what nature and God intended we should be to our children as parents, they will hardly fail to be what they should be to us. "Train up a child in the way he should go; and when he is old, he will not depart from it" is the saying of the wisest man that ever lived. I am sure he is right about it. Although this makes the burden to rest heavily upon us as parents and places fathers and mothers themselves to blame for the sorrow they reap through their children; yet I am sure that if parents will fully learn and do their duty by their children both before and after they are born, there will not be many wayward boys and girls to break their parents' hearts and to bring their gray hairs to the grave with untold sorrow and agony. This should not on'y make us feel our responsibility toward our children, but encourage us to learn and to do our duty by them to the very greatest possible extent, remembering that if we sow good seed, although it may be sometimes with tears, we shall also reap a good harvest; and the reaping will surely be with joy.

Although the question, What are your children to you? is not so important as, What are you to them? yet we will consider it for the sake of arousing in all

parents' hearts a longing desire for, and a strong determination to aspire to, the height of their privileges in the grand and noble work of rearing and training a family. What are your children to you? To some parents children are more trouble than anything else. They were, perhaps, unwelcomed before they were born, and since then it has been a hard task to care for them, rewarded mainly, perhaps only, by aches and pains, ill health, a broken spirit, etc. The above is not a mere imaginary picture, but one that shows forth the sad condition of many unhappy homes and families in every land under the sun. But is this the sum total intended by the Creator as reward for our unavoidable labor and suffering in bringing forth and rearing a family? When he started the human race by creating the first man and woman, he found great pleasure therein, insomuch that it caused him to say these grand words: "It was very good." Now, does it not look reasonable to all who believe in a God of mercy and love that he has reserved for us, at least a measure of his own pleasures and joys found in creating human beings? It was his reward for the work he had done; and has he not so arranged nature that we, too, can find it a very good thing to continue the work of creation? If it brought him such pleasure to behold the noble beings he had created in his own image, has he not also intended that we should find great pleasure in beholding the darlings made in our image, as we care for them and train them from day to day?

It is true that it should be looked upon as a gift from God, that he made us thus capable of continuing his creative work, but let us not forget that his gifts are given, not to make us miserable and unhappy, but to yield us pleasure and happiness. Solomon says, "The blessing of the Lord maketh rich, and addeth no sorrow with it." Then, why should not this natural gift, the best of all earthly blessings, produce much more joy than sorrow? These questions we can answer only by saying, No doubt it was and still is the intention of the Creator that parents should find so much joy and pleasure in rearing their children that the sorrows connected therewith be almost, if not entirely, forgotten. It is not the fault of God nor of nature when such is not the case. In this same joy and pleasure God has rewarded parents for their labor; and when children are brought up in the right way, Nature, also, will surely give her reward. The only reason, then, why children are not a constant source of pleasure to their parents must be because of a lack on the part of the parents either before or after their children were born, or maybe both before and after. We can not remedy what we did or did not do before our children were born; but let us redeem the time by doubling our efforts to train them right until they no longer need our training and care, and we shall find ourselves well paid for so doing.

WHAT PARENTS SHOULD BE TO THEIR CHILDREN.

We will now consider the important question, What

should parents be to their children? Very few realize to the fullest extent what they should be to their children, and for this reason many children are not what they should be to their parents and the standard of home is lowered from one generation to another. Every father and mother should apply themselves diligently to learn their duties and privileges in this matter; and when we become pupils, it pays to employ the very best teachers that we can find. There are two sources from which we can draw reliable and useful information more than from all other sources combined. Those two are nature and the Bible. These we shall always find in full harmony with each other in all their teachings; for the same God is author of both. Other teachers may, and generally do, disagree, thus leaving us to wonder who is right or whether any of them are really correct; but when we make nature and the good Book our teachers, we know that all the lessons we learn in their school are good and correct. We, therefore, recommend them to parents as the best and only reliable source of information in regard to the rearing of children, and we will endeavor to draw our sketches in this book from their unsearchable riches of knowledge and wisdom. The question, therefore, will be, What does nature and the Bible teach that parents should be to their children?

When a child is born, the foundation for a life has been completed. Upon this foundation a structure, high or low, broad or narrow, strong or weak, will be reared, according to the home training in childhood

and youth, and the after-life of the man or the woman. If we have given good heed to prenatal culture, we have laid a good foundation; but we must also give good heed to the way in which we build upon this foundation; in fact, this is the only thing to which we should now pay attention. It does no good to grieve over things of the past, as this will not help matters any; therefore parents should unite all their efforts to make the best possible use of present opportunities for the good of home and children.

A VALUABLE LESSON FROM NATURE.

Now, what lessons can we draw from nature to help us in doing our duties and in enjoying our privileges in regard to our children? It is clear that although the child possesses every member that makes up the man or woman, yet none of these members are developed so that the child can make use of them on its own responsibility; and this development is a gradual process carried on until full maturity is reached in every part relating to manhood and womanhood. It is also both natural and reasonable that the parents should supply what the child lacks in this development, in order that it may be safely carried through the periods of childhood and youth, or until it is able to fully do for itself.

This really shows the duties of parents to their children as well as the duration and extent of these duties. This is a very particular point, however, and much wisdom will be needed in order to determine

how much responsibility to hold to and how much to turn over to the child. It can be determined only according to our discernment of the constant development of its different faculties. We must learn this lesson well, in order not to hinder the child's development and stunt its growth in body and mind by continuing to do for it what it should do for itself, as well as not to turn the reins over too soon and thus lay upon it what it is unable to do at its present state of development. To an infant the mother must really be everything—hands, feet, ears, eyes, teeth, will, mind, etc. True, the babe possesses all these faculties and members, but they are undeveloped and therefore can not be used; and it is easy to understand that the Author of nature intended that the parents supply the lack of the helpless infant.

PARENTS MUST GOVERN THEIR CHILDREN.

But this helplessness does not continue long. In a year or so the little feet begin to walk, the tongue to speak, the teeth to appear, etc. To the extent of development the parents can and should let the child make use of its physical and mental faculties; but, remember, no farther. The undeveloped mind and will of the child is not to have the say-so about this matter, but it must be determined by the mature mind and good will of the parents. No parents should ever let the child have its own way when contrary to what they understand to be good and wise. Some parents are entirely too slack in this respect, to the ruination

of home and children. The parents are not to be in subjection to the children, but the children are to be subject to the parents; and right here it might be well to let the Bible determine how far this subjection and obedience shall go—"Children, obey your parents in all things." This is spoken to the child, but it is the duty and the privilege of the parents to see that it is carried out; and it is for the very best interest of the child, not to govern, but to be governed. A good servant makes a good ruler, but one who has never learned obedience will never know how to bear rule. The wise man says, "Woe unto thee, O land, when thy king is a child!" and we will add, Woe unto the home that is governed by the undeveloped mind and selfish will of the child!

This government begins at birth and ceases gradually as the child through growth and training has no more need of it; but it does not fully cease until full development, or until manhood or womanhood is reached; or, to make it a little plainer, not until the children leave the parental home to found homes of their own.

It is clear that both nature and the Bible teach that parents must be the governors of their children; therefore it is the only right way to have it in any home, and to have it otherwise will prove disastrous to both parents and children. You can and must govern your children, insomuch that you will never let them have their own will or way in a single thing that your judgment tells you is not for their good. To say that

you can not is to acknowledge yourselves weaker in mind and body than your undeveloped child. It is not love, but weakness of manhood and womanhood, that causes parents to let a child have its own way to its hurt; and yet how often do we find parents that time after time yield to their children's stubborn and rebellious wills rather than be firm and do their duty towards them, as parents should. /

A PRACTICAL ILLUSTRATION.

We will relate a little incident that came under our observation some years ago. A fond mother of an only child, a bright little boy, who was at this time about five years of age, heard some lessons on parental government, and seeing that she had been very slack, she determined to do better in the future. However, this was not so easily done, for the little fellow had already developed more in self-will than in mental comprehension. One day we were visiting the home. Just as we had sat down to a table well spread with many good things to eat, the little fellow took a notion he wanted certain things that his mother thought not best for him to have. This at once brought trouble, insomuch that the child got a very stiff backbone and slid under the table. The next thing was screaming and kicking, and pounding of a little head against the floor, which only increased every time the mother told him to stop and come out from under the table. The whole affair ended with the mother's giving in and coaxing the child out by telling him he could have

the things that he wanted. There are no doubt hundreds of similar cases in our land, either to the fullest extent or in a less degree. We will say to such parents that you are cultivating something in your children which may some day put them behind the prison-bars or bring them to the gallows, and that you can and must do differently if you really love your children and desire to do your very best for their good.

THREE REQUISITES TO PARENTAL GOVERNMENT.

Knowledge, wisdom, and government are three things indispensable to parents, and you should do your very best to possess them to the extent needed. If you are Christian parents—if not, you should be—you have this good promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If you are determined to do your part and to make a success of rearing your family, you will find need of asking for wisdom; and the Author of home and family is always ready to give it, for he is interested in children.

Remember, then, you are to be to your children all that they can not be to themselves because of a lack of development of body and mind. You must labor for them, first wholly and then partially, until their hands are strong enough to labor for themselves. You must think and decide for them until they are able to rightly and wisely decide for themselves and therefore no longer need your help. At the same time,

do not forget to let them exercise their own faculties in every line; and let your guiding and training help the development that nature carries out through growth. It must not be forgotten that the mind and understanding do not, for several years at least, develop so fast as the body, and that the whole being in every part must be trusted according to development. How to govern, or rather how to help nature in making strong, good, and noble men and women out of our children, by wise and good government, as well as by care and training, will be considered in the following chapters. But let parents not forget to learn well the little lesson of what they should be to their children as they grow and develop from day to day, month to month, and year to year. Let me also say that more time and more efforts than are usual with most parents will have to be spent in learning and doing our duties so that we may do well our main work in life. And again let me say, It is a well-paying work and is therefore worth doing well.

Chapter XVI.

INFANCY AND EARLY CARE.

Nursing: Its Effects on the Child—The Mother's Nourishment Only Natural Food—Nursing Best for Mother and Child—Diet of Mother and Child—Nursing and Feeding Should be Regulated—When and How to Wean Children—Baby's Clothing Considered—Air and Sunlight Needed—Rocking and Carrying Not Needed—Outdoor Exercise Necessary.

A child, a precious boy or girl, is born unto you, and in consequence a marvelous change has taken place in your domestic life. The important question hitherto has been how to treat one another as husband and wife so as to be happy in each other and in planning together your home and future life, when you should be not only husband and wife, but father and mother as well; but now your attention naturally turns toward your new-born infant, and the main question becomes how to care for and train it. You can no more devote all your time to each other; for a little laughing, crying baby boy or girl has come to draw to itself your devotion, your care, your longings, your expectations, etc.

It does not, however, separate you, but, on the contrary, only serves as a link of love to bind you closer together. It has become a common interest to you, worth more than the largest business enterprise in which men have ever engaged; therefore you are bound together in life partnership more than ever before. Another cord has been added to the bond.

of love, and now it is threefold, while before it was only twofold; and every child born into your home will increase that bond's strength and durability. It must be so and should never be otherwise; for if it were not so planned and arranged in nature, the marriage union would be found incomplete, or unable to meet the demands made upon it. The more care, toil, and even suffering, added to the family life by the appearance of children, the more strain there will be upon the chain that encircles home and family; therefore it must needs be stronger. So it was planned by the all-wise Founder of home, and so it is where people are true to nature and do their part in making the home life what it was intended to be. How could husband and wife get away from each other, at heart or otherwise, while the same little arms embrace them both and the same sweet babe or babes draw the natural affections of their hearts to one common interest for life and life-work?

NURSING: ITS EFFECTS ON THE CHILD.

And now as to the question of care and training, a question in which every father and mother is interested, how can it best be performed to give the best results? The first lesson that nature teaches in regard to the infant is that it must be cared for, and even trained, mainly through its mother. We say mainly; for while there are many daily and even hourly cares to be bestowed upon it in the matters of bathing, clothing, watching, and guarding, etc., yet

as long as it gets its life-sustaining food from the mother's breasts, taking proper care of the mother or the mother taking proper care of herself will influence the body and mind of the child more than the very best care given it directly. The mother's influence during lactation can be equalled only by her influence during the bearing period. Very few realize the importance of caring for the child through its mother, and yet this is very easy to understand; besides, it has been demonstrated many times. Every condition, physical and mental, of the mother is imparted to her child through her milk, and by her looks, feelings, and emotions while handling and caring for her baby. It can not live without food; and nature says that its food, or the continuation of its life, must come through the mother. Hence the effect upon the child's health of the physical condition of the mother is easy to be seen.

The mental condition is not so easily discerned, but it affects the child nevertheless. Children have been known to die as the result of nursing while the mother was greatly excited through anger or rage, and idiocy for life has been caused by nursing while extremely excited. If such be the case, less, and perhaps often unnoticed injuries, both physical and mental, will be imparted by the nursing mother to her child in consequence of unnatural conditions not so apparently manifested. It is the "little foxes that spoil the vines," and all the more because often, unnoticed and unheeded, they are allowed to do their destructive

work unhindered. We have no doubt that every ache or pain, feeling or emotion, both physical and mental, of nursing mothers, is more or less brought to bear on the body and mind of the child, and the same is true of a healthful state of body and mind. The mother is continually sending currents of health, happiness, quietness, and general goodness through the child's being if she is in possession of these herself; but if possessed and controlled more or less by anger, worry, fretfulness, nervousness, aches, pains, etc., she can not help charging the being of her child with the same currents of destruction.

THE MOTHER'S NOURISHMENT ONLY NATURAL FOOD.

Nursing is the only natural way for infants to receive their life sustenance and should not be substituted, either wholly or in part, unless absolutely necessary. The fact that so many mothers do not nurse their children at all and others only partially, and that mothers who do nurse give too little heed to their own condition, has no doubt much to do with the fact that about one half of all the children born die during childhood. The same substance that sustained life before birth is imparted still through nursing, and anything substituted for it is a too strong and sudden change for the little tender new-born babe to go through and should be avoided if possible. If the mother's milk is insufficient in quantity to supply the needs of the child, good cow's milk can be given, together with the breast, without much injury. If she

has no milk or is afflicted with some disease that she fears will be more injurious to the child's health than a sudden change of its entire diet, then she may substitute the best milk from the healthiest cow to be found; or if cow's milk can not be obtained, condensed milk may be used. If mothers have no reasonable excuse for not nursing, they should not run the risk of changing nature's provision for their infant.

A bill either has been or soon will be presented to the state legislature of Minnesota for the enactment of a law making it a misdemeanor for a mother not to nurse her infant when physically able, and likewise, for any midwife or physician that shall influence any mother to not nurse her child. The bill was prepared by the superintendent of the Minnesota Children's Home, who speaks from knowledge regarding the injurious effects of not nursing infants. He says: "A very large majority of the children that die at the children's home at St. Anthony Park and other homes are those who have been deprived of their mother's nourishment from their birth or very early in their lives. . . . Babies whose mothers have not nursed them and perhaps have abandoned them, or are unable to support them, are often brought to us. We have always put forth every effort that skillful medical attendance and many years experience in the care of hundreds of babies can suggest; and yet we see the little things thus hopelessly handicapped from the start, struggle for existence for a while, and then die."

"We know that scores of such children die in our

State every year, and a great many more die that we do not hear of. The number probably reaches hundreds in the State and thousands in the nation; and the evil is not confined to the infancy of the child. The lack of a mother's nourishment in the early life of a person often makes itself felt in the later years of childhood and youth." The writer goes on to prove his assertions by giving cases of tuberculosis in youth, which he claims was caused by those unfortunate children's being deprived of their mother's milk in infancy. This surely ought to make mothers whose hearts are naturally filled with love and pity for their innocent babes, not only willing, but determined, to nurse their children if able.

NURSING BEST FOR MOTHER AND CHILD.

Some have the foolish notion that it is injurious to the mother to nurse her child. Such can not be the case; for the blood which otherwise would pass off through the menses goes to make up the milk, and therefore it is no extra strain upon her. To do something natural, or to obey the laws of nature, can never injure the health of any one; and it certainly is natural for a mother to nurse her baby. Besides this, nursing can not but thrill a mother's heart with joy and pleasure; and "a merry heart doeth good like a medicine." Therefore it is helpful to health, instead of injurious, and hence the best thing for mothers to do is to take the medicine that God and nature give them, and not to seek to be excused from obeying the

laws of either. Neither is it such an inconvenience to nurse a child as some mothers suppose. The great trouble is a lack of knowledge and sometimes a lack of decision and firmness to rightly carry out this important and pleasant duty.

Then, all mothers that possibly can should nurse their babes and while doing so should take good care of themselves and be in the proper state of body and mind. Read again the chapter on prenatal culture and be sure you practise what you read. And we will once more ask the husbands of nursing mothers and the fathers of innocent and sweet children to rush to the assistance of your companions in this important duty. The looks, smiles, kisses, and tenderness of the mother will also make strong impressions on the child for good. Behold how a pleasant smile will draw forth its sweet smiles to you and how a short, loud word will make its little lips begin to quiver. Make it of a happy and cheerful disposition by drawing forth its smiles, and they will make you happy at the same time. A baby is tender. It should have tender care, tender looks, and tender words. Be good, and you will have good children. Ask God to help you to be a good mother. The same is true of the father, only in a lesser degree, because he is not with it as much as the mother. The father that will make his infant child cry with fear and fright through scolding its mother or its brothers and sisters or through some other ungentlemanly words or actions is neither worthy nor fit to be a father.

DIET OF MOTHER AND CHILD.

The next thing to consider is the physical care to be bestowed directly upon the infant. In discussing this we will first consider its diet a little further. We have already mentioned what it should consist of and what substitutes, if such be absolutely necessary, should be used. Neither of these, whether cow's milk or condensed milk, should be used without being diluted with good pure and soft water or boiled water. Also, a little sweetening should be added. Honey is to be preferred to sugar. Cow's milk needs only a small quantity of water according to its richness. One part water to two parts milk is about right. The very freshest milk should be used at all times; and if it has to be brought, it should be bought both in the morning and in the evening. Condensed milk should be diluted with about ten parts water to one of milk.

Nature farther teaches us that no solid food should be given to children as long as they have no teeth and only gradually as the teeth appear. Some mothers just ruin their children's stomachs by breaking this law of nature. Some go so far as even to "give baby a piece of fat meat to keep him from crying." It may do so for a few moments, but it will surely make him cry all the more in days to come. Remember, milk, and only milk, is baby's living. Nothing else is needed, and nothing else can be given without causing suffering, sickness, and sometimes even death. The Bible says that milk is for babies, but that "strong meat belongeth to them that are of full age." It

would be well for all parents to give heed to its sayings on this subject.

Coffee, tea, or drugs of any kind should not be given to children at any time nor at any age; for such are not natural food nor can they cure children when sick; on the contrary, they are stimulants that make children nervous, cross, and wakeful. Many children, according to the testimony of scientific writers, have been killed outright by the use of drugs and stimulants. Many of the diseases of body and mind that prey upon the human race are no doubt caused by the same thing. I remember at this moment a boy that was made an idiot by a strong dose of "soothing syrup" given him by his mother, while an infant, to make him quit crying. Children need no medicine even if they are sick. They need only care and nursing. And anything given them contrary to nature is sure to work disaster. One writer, speaking of children, goes so far as to say, "Medicine kills more than diseases." This should be a warning to all parents.

The mother, also, should pay attention to her diet. If she notices that anything which she eats affects her nursing babe unfavorably, she should dispense with that article. Some acid fruits sometimes have a bad effect and make the baby cry. Coffee and tea are sure to go to the mother's milk and thence to the child's nerves. If you do not want to sit up or lie awake at night with a cross child, do not drink coffee nor tea. One writer says, "They

[coffee and tea] lash up infants' nerves the most, thus damaging the life center by redoubling that irritability which chiefly causes their mortality." Speaking to mothers, he continues: "For their sakes and for your own, abstain from coffee, especially till after you have weaned your last child; even after your funeral; unless you are coarse-grained, strongly-animalized, stoical, unsusceptible, and made of sole-leather. Such may drink away." A better drink for nursing mothers, and for all, is fresh new milk. This will produce an abundance of milk for the baby. Next to this is good pure water hot or cold:

NURSING AND FEEDING SHOULD BE REGULATED.

Now, if we have decided to let our babies feed on milk, as nature and even the Bible teach they should, then the next thing is to take into consideration how often they should be fed. Most mothers have the idea that children must be hungry every time they cry; at least, their actions make us believe they have this idea, as they either nurse them, or give them some sugar and flour tied up in a rag to spoil their stomachs. Some infants are feeding from morning till night and then from night till morning, with the exception of what time they sleep, and that is generally not very much of the time under such erroneous feeding. They think that the baby cries because it is hungry, when the fact is it cries because its little stomach is deranged on account of overfeeding and never being allowed to rest. This

constant feeding is one of the most pernicious habits mothers have ever got into, and it must be changed, and that at once, by all who desire healthy children. It ruins their stomachs for life, if it does not kill them outright.

Everything must have rest. A child's stomach is not an exception, and therefore children should not eat continuously, but at certain intervals. A new-born infant should be fed every two hours as much as it needs. Nothing whatever should be put into its little mouth between times. It should be fed only when awake; it needs nothing while sleeping, and it should sleep about two-thirds of the time. When the baby is three or four months old, the time between feeding can be extended gradually until five or six months of age, when three hours between meals is sufficient; when about nine months old, four or five feedings a day are a plenty; and so on until it can sit down and take its regular meals with the family. We should be sure each time when feeding that we give babies a sufficient quantity. Their appetites are not yet perverted and can be relied upon; so let them have all they want, and they will not get hungry "between meals." They will also become so accustomed to regular hours that they will not ask for "pieces" nor bother you until the feeding hour has arrived. Try this method, and you will never go back to the old way.

Night nursing, too, can with ease and without harm to the child be dispensed with at about five months

of age. The babe may cry for about three or four nights, but after that it will sleep all night and let father and mother sleep, too. This is far better for all concerned.

Let all mothers make up their minds to follow these rules. Following them will not only greatly benefit the children, but give the mothers much more freedom for work, recreation, and sleep. All that is needed is a firm determination not to give in when once started, even if baby does cry a little and some well-meaning grandmother should say it is cruel. Not only is this best for the health of mother and child, but also it cultivates regular habits—a cultivation which is of great value.

WHEN AND HOW TO WEAN CHILDREN.

The time for weaning the child and giving it solid food must also be determined by nature. It must be determined accordingly as nature provides teeth; and the fact that teething is a gradual process shows that the weaning of a child and the changing of its diet from milk to solid food should be done gradually. If the mother has no more milk, she is compelled to wean her child whether it has teeth or not; but in such cases milk should be used until the proper time for weaning has arrived. Teeth are given to prepare the food for the stomach; hence no solid food should be given until the child has teeth to chew it. The process of teething is about as follows: The front, or middle, teeth appear from about five to nine months

of age; the first molar teeth, or grinders, at about twelve months; the canine, or eye-teeth, at about eighteen months; and the remaining molar teeth, or grinders, at about three years of age. The molar teeth are used to grind the food, therefore a child needs no solid food whatever until the first molar teeth make their appearance, or until about one year old. From that time on its diet should be gradually changed until it has all its teeth, or until about three years of age. No mother is probably able to nurse for that long a time, but a mother should nurse as long as she can and then give other milk until the proper time for solid food arrives. Even after that, food of a less solid nature than adults eat should, I believe, be used until the second set of teeth are received. "Strong meat [solid food] belongeth to them that are of full age."

Very little meat should be given to children until they are well up in years. It is not their natural food, and therefore it can not produce good results when used. Not only is it not good from a health point of view, but it also makes children more animal-like, cross, unruly, passionate, etc. Neither should stimulants nor highly seasoned foods be given to children. Candies, syrups, and much sugar should also be avoided, as they are often not pure. The system needs sugar, but it is better to get it through honey, sweet fruits, and other foods containing sugar. Milk, fruits, vegetables, cereals, etc., make excellent foods for children. In other words, all food that is of the

mild and tender kind should be used, and it will help to keep the children mild and tender—their natural condition.

Mothers should learn how to change the child's diet according to its development and its needs. Weaning should never be done suddenly nor during a teething period, as this is almost sure to derange the stomach and bowels and may even cause cholera infantum and death. Start in with a little solid food after the first grinders appear. Graham crackers and grape-nuts soaked in milk and fed lukewarm are excellent to begin with. Gradually stop nursing when beginning to feed solid foods.

BABY'S CLOTHING CONSIDERED.

The next thing to consider is the baby's clothing. The best rule for clothing children, and for all, is to look after comfort mainly. A child should be kept comfortably warm, but not too hot. Its clothes should be kept clean. Wet clothes should not be allowed to remain on the child's body, for they are neither clean nor comfortable. All its clothing should be frequently changed, washed, aired, and sunned, its bed-clothes as well as its apparel. Do not say it is too much trouble to be always changing and washing clothes for baby. Leave off the lace and fancies on the outside, and keep what is next its little body clean, comfortable, and sweet-smelling. In cold climates flannel or woolen should be used mostly for babies, especially for its undergarments.

The little bed is of great importance, as the baby must spend most of its time there. Keep its bed clean and comfortable. A warm comfort on top of a mattress or tick filled with clean dry straw or corn-shucks often changed and a very small pillow make the best bed for a child. See that its head is not too warm and its feet not cold. This is an absolute necessity for the child's life and health. It must not have cold feet under any circumstance. If you find them cold, see that they are warmed at once. Most mothers let their babies sleep with their little heads almost buried in big feather pillows, so that their little heads and brains are mostly kept at fever heat. The following quotation from a physician shows the danger of keeping children's heads too warm: "The heads of American babies are, for the most part, little furnaces. What mischief must come from keeping them buried most of the time out of every twenty-four hours in feather pillows! It makes me shiver to think of the number of deaths among these precious little ones, which I have myself seen, where I have no doubt that cool straw pillows would have saved them. . . . Do not fail to keep their little heads cool."—*Dr. D. Lewis.*

AIR AND SUNLIGHT NEEDFUL.

The bedroom, where the little darling must spend so much of its time, should have plenty of fresh air and all the sunshine possible. Some parents have the pernicious habit of darkening their living-rooms,

especially the one where baby sleeps. This is a bad mistake. We have all the darkness we need at night; and when we bar out the sun and fresh air, we close out the two things that promote life and health more than any other things in nature. You might as well try to raise your potatoes in the cellar without light and air and still expect a good crop as to close out the sun and fresh air from the nursery and expect to reap a harvest of joy from a healthy family of little ones. People that are fond of house-plants generally place them close to the window where they can get the most sunlight, lest they wither and die. Well, in order to see rosy cheeks on your sweet babies you had better treat them to at least as much sunlight as you do your house-plants. It is not hard to procure the sunlight Heaven bestows upon us. All that is necessary is to roll up the blinds and let it shine in whenever it will. The fresh-air problem is a little more difficult, especially in cold weather; but it will do very well to open the windows a little from the top even in the coldest weather. All that will be required is a little more fuel. Fresh air and sunlight will never hurt any one, but thousands have died from a lack of it. Care should be taken that no direct draft strikes the child and that the sun does not shine directly into its little eyes.

ROCKING AND CARRYING NOT NEEDFUL.

Children should not be rocked, jolted, carried, nor nursed in order to put them to sleep. Most parents,

especially mothers, make themselves slaves to their children from infancy to maturity. This is not only unnecessary, but also extremely harmful. It is doubtless one cause of so much aversion to child-bearing. Mothers should be glad to know that it is not one-half the trouble to rear a family as is generally supposed, if the children are brought up in a simple and common-sense way; and this is the best way for both parents and children. I know that custom teaches that children must be rocked or carried about most of the time; but custom is not always law, and I am sure it is not in this case. If a child is well and healthy, it is only after it is badly spoiled that it will cry if you do not carry or rock it; and if it is sick, rocking or carrying it about will not make it well. Rest and quietness are always better for sick people, and they are best, I am sure, for baby under all circumstances. If it needs exercise to make it grow, it will take it naturally by swinging its little arms and kicking its little feet. We have seen children brought through their infancy with very little handling, and we are sure that the best way is to handle them only when necessary for good care. It saves the mother much unnecessary care and makes a healthier child with a better disposition, which is a good foundation for future discipline and obedience.

The baby should be put to bed regularly whenever your judgment tells you it needs sleep; and nothing but a sunny and airy room, a comfortable and clean bed, a sweet smile and a loving kiss, are necessary to

make it sleep like an angel—at least, it will ~~seem~~ like one to you. Regular hours should be observed for sleeping as soon as possible to do so. A healthy child should sleep about two-thirds of its time the first month and gradually less as it grows older. A midday nap should be encouraged as long as possible. Children should always be put to bed early and should sleep until they awaken. About seven o'clock in the winter and sundown in summer are good hours for children to go to bed for the first eight or ten years; and if healthy and natural, they will generally sleep about twelve hours. Regular hours for bedtime must be observed every night in the week, or they will soon lose that good and healthful habit of "early to bed and early to rise." See that the children go to bed happy, and they will not be apt to awaken you often because of being frightened through bad dreams.

OUTDOOR EXERCISE NECESSARY.

Another thing very needful for the physical welfare of children—and it should ever be remembered, that the first years of a child's life go mainly to the physical part of its being, which is a foundation for the future life and usefulness—is outdoor exercise. Parents should take their children out-of-doors as soon as possible and should see that they spend a good deal of time outside the walls of any house every day, unless it is utterly impossible for them to do so. Take them out yourself when they are small,

and when old enough, let them go or run out themselves—the more the better. If children are used to being outside in the summer and fall and this is continued as a daily habit through the winter, and if they are dressed according to the weather, it will not harm them, but on the contrary, will do them an untold amount of good. A child kept in the house all winter, with very little fresh air and sunshine, will be pale, puny, and sickly, easy to catch cold, and may die before spring arrives; whereas the ones that are allowed to run outdoors a good part of the time will go through the winter without having a single cold, if healthy and cared for otherwise. The following is a quotation from *The Houston Post*, under the heading, "A Chapter for Inexperienced Mothers and Others":

"Many mothers are wondering why their babies are having bad colds at this season, and more than one careful parent declares that she is certain the infant hasn't been exposed to the cold weather, but has been kept carefully indoors. That this is indeed so explains frequently delicacy and colds among children, and the sooner you mothers realize this the better for them and you. Let your baby go out in all kinds of weather if the youngster is at all healthy. Keep it so with fresh air and sun when the latter shines. Naturally any baby with a tendency to throat or lung weakness must be kept from damp air and it would seem superfluous to say that every child should be well wrapped when taken out-of-doors.* But it is

quite necessary to assert this positively, for some mothers' idea seems to be that when you say take a baby out no matter how cold the weather may be, the statement means cold will not hurt the baby. Cold may kill, and certainly will make it ill, if the youngster is not so warmly dressed that the temperature of the body does not go down. The point of the whole thing is to have the baby's lungs get plenty of cold and fresh air, but take precious good care that the body does not become cold. For a very young baby it is enough that its nose alone is uncovered; one a little older does not need face covering, but a thick cap, loose fitting, will be enough for the head.

"The fact that during the winter city children are kept so closely housed, as a rule, explains their pallor and debility. It isn't tonics half as much as fresh air they need. Suppose it is cloudy and cold. That is not likely to hurt them half as much as steam heat. Be sure their feet are dry and warm, then turn them out. You do not find children living out of town pale now. To the contrary, they are rosy and strong looking, and they are playing outdoors frequently, even when it rains. Children should live out-of-doors; they ought to be brought up in the fresh air and sunshine. Without it they droop and die, for 'life is a sun child' and its beginnings can not thrive deprived of its native element. In childhood the foundation is laid for mature life. Pale, delicate, hot-house children, when brought up in

the heated atmosphere of the luxurious modern house, have no stamina for the future.

“ ‘But I haven’t time to keep my baby outdoors all day,’ sighs a young mother who does her own work. Quite true; but there are more ways than one of accomplishing the end. If you live in an apartment and are so fortunate as to have a sunny fire-escape, that is a solution of the difficulty. Put the baby in its carriage warmly dressed and covered and put the perambulator out on the fire-escape. It can’t roll off, and the baby is fully as well off as though you were pushing it up and down the sidewalk.

“ ‘Even if the fire-escape scheme is not practicable because of being in the shade, there is still another way. There must be one room that is sunny. Put on the child’s out-of-door things, open wide the window, close the door so that there shall be no draught, and let the fresh air stream in. If the child is old enough to walk, it should not be put into a carriage, but may have some toys to play with, and be turned loose in the room. It will need precisely the same clothing as when playing out-of-doors, warm gloves and all, and it is understood that no heat will be turned on. Watch the youngster that it does not get chilled, the same precaution that you would take if you had it outdoors; and if you can let it play every day and all day in the sun, or with the window open even when the sun is hidden, you will have a baby fifty per cent. stronger than it

was. It must never be forgotten that the door must be kept closed so that there will be no draught.

"A robust, hardy childhood, secured by plenty of outdoor life, even in cold weather, simple nourishing food at regular hours, without meat, cake, pastry or sweets; clothing that permits of perfect freedom in the making of mud pies and other childish delights, are essential to health.

"A certain amount of sweets are needed by a child, but it is not necessary to say this to American mothers. Almost without exception they give too many. A couple of pieces of barley sugar, a lump of white sugar, a little honey, or some other simple thing after each meal is excellent. But the sweet list should be short."

Just try this way, if it seems a little hard to believe, and find out for yourself. Do not think that the best and most natural way of caring for children is the modern way; for a mode of care that turns out with a loss of about four-fifths in number during infancy and childhood may perhaps have something seriously wrong about it somewhere. Do not forget that regularity and system are of the greatest importance in every undertaking of men and that they should be strictly observed in the care of children. Do everything by the clock; and when the children begin to care for themselves, see that they do the same way.

Chapter XVII.

EARLY TRAINING.

Decision and Agreement of Parents Important—Parental Control for the Good of the Children—A Good Example Necessary—When Training Should Commence—The Rod, and How to Use It—Parents' Word Should Be Law—What to Allow and What Not to Allow—What Children Should be Taught—Children Should Not Overwork—Christian Parents Should Give Christian Training—Parents Should Practise What They Preach.

TOGETHER with the bodily care we bestow upon our children comes their early training. While the first training of a child is done mostly through its mother, yet in a short time individual training must be gradually taken up. It is a great mistake to leave off correction, government, and training until the child is several years of age. As well let a tree grow crooked for several years and then try to straighten it: you will find it a hard undertaking and will wish you had started sooner. Children are almost sure to grow crooked if left to themselves, and we shall find the proverb of the wise man true—"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

DECISION AND AGREEMENT OF PARENTS IMPORTANT.

The first and all-important thing is to settle it in your minds as parents that you are going to govern your child and that it must conform to your will and

desires in every respect. Never once let yourselves be swayed from this needful and wise resolution. This should be made only with the good of the child in view, and not to show your authority. The next thing is to see that you are fit to carry out your resolution. This means much and should not be lightly passed over. Parents are responsible for what they are, as well as for what they do; and this is no light responsibility. In the first place, you should agree never to disagree about the correction and training to be bestowed upon your children. Disagreeing not only is bad in itself, but will destroy the good effect of all your reproofs and correction administered. If you do not see things just alike, or if one of you thinks the other one is making a mistake, do not say a word about it before the child, but wait until you are alone and then have an agreeable consultation about it and decide how to proceed in the future.

PARENTAL CONTROL FOR THE GOOD OF THE CHILDREN.

As already said, the good of your child must be your only object in all your correction and training. You must never chastise nor give reproof to a child in anger. In so doing you accomplish no good, but only create anger in the child, instead of submission and obedience; and the good Book says: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." There is no better way of provoking a child to

wrath than to correct it in anger. No father and mother in that condition are fit to correct their child. If you are a Christian, you do not give way to anger; and if you are not a Christian, you must control your anger if you wish to control your child. If you feel angry, wait with your correction until you have complete control of your temper, and then do not forget to administer the correction.

Sometimes parents will allow their children to behave in a way that not only is bad and against their will, but is extremely trying to their patience, and then when they feel they can endure it no longer, they will speak hasty words or administer a hasty reproof of some kind, not because they feel it their duty for the child's welfare, but because their patience is tried. All such correction is improper, and it will never accomplish anything good in the world. It would be better to let the children grow up without training than to administer correction and training that makes them worse instead of better. But do not do either. Be a man, be a woman. Let reason and love for your children govern you, and you will have good success in governing your children and training them up in the way they should go.

Some parents do a great deal of scolding and chastising, but see no good results from it. In fact, they are discouraged in their efforts, for they realize that their children are getting worse instead of better. Let me say for your encouragement that the trouble is not because it is impossible to control your chil-

dren and train them up in the right way, but because you are not in the proper condition. Learn to control yourself, and you will find it easy to govern your children. Reason, and not passion of any kind, must tell you how and when to correct.

A GOOD EXAMPLE NECESSARY.

Another thing to take into consideration is a good example. We ourselves must be what we want our children to be, or else they will soon get old enough to see our inconsistency, and all our previous, as well as future, efforts will be lost. Father, if you do not want your boy to use tobacco, do not use it yourself; if you do not want him to swear, be sure that he never hears you take the name of God in vain; if you do not want him to run away from home against your will, then set the example of love and esteem for home before him; etc. Mother, if you do not want your daughter to ruin her health by tight lacing, then be sure you take off your corset and not allow one in the house: if you want her to grow up to be a true, noble, and useful woman, loving and beloved by all, then be such a woman yourself. In other words, do not be nor do anything that you do not want your children to be or do, and be sure you are all you want to make them.

Most parents do not realize the influence of their example upon their children. If they did, they would be setting a far better example before them. The writer remembers a family of father and mother and

six children. The father and mother had the bad habit of always talking to one another, as well as to the children, in a scolding and driving tone; and as soon as the children were old enough to talk, they would speak to one another in the very same rough and unbecoming manner and would even answer back to their parents—a thing that should never be allowed in any home. If we set the example before them, they will be sure to follow it; for children are regular little imitators, especially in following the parents. Call a child a bad name, and see how quickly its little brothers and sisters will pick it up and pass it on from day to day. Do not forget to take heed to your example in your home, for it goes far toward the training of your children for good or bad.

WHEN TRAINING SHOULD COMMENCE.

The next thing would be to settle when correction and parental control should begin to be exercised. If you have followed the rule of regular nursing, you have already started in the good way of government for the good of your child. It perhaps wanted to nurse when you knew that nursing would not be good for it; when you came to break it from night nursing, no doubt it wanted to have its own way, but you were firm and mastered the situation; and when it wanted you to spend your time holding it when it should be in its little bed asleep, you let your good parental judgment say what should be done instead of obeying the child's whining and crying. It does

not take a baby long to begin to want its own way without regard for your comfort or its own good; but it must not have it for one single day in its life until it knows what is good and well for it.

So we may say that training begins almost from birth, but must be increased as gradually as the child grows and develops. It can not be done for a month nor for even a day in advance, but it must be done daily. It would be folly for parents to chastise their child before it knows *why*, and parents that are governed by love and reason will never do so. When the child is about a year old, and sometimes before with some children, it can be taught gently and firmly that it can not keep up a cry just to have its own way or when there is no reason for it; and in many other ways it can learn to curb any tendency to bad habits that otherwise might be started. This you may not always be able to accomplish without using a little rod or switch. Although that should be the last resort, and though it will hurt you worse than it does the child, yet to administer such correction is better than to let a bad habit or anything else bad even get started. The best way to keep the garden clean is never to let the weeds get a start, and the same thing is true regarding the bad things that may appear in the lives of our children.

THE ROD, AND HOW TO USE IT.

Some hold and advocate that the rod should never be used on a child; that the rod makes the child tame,

keeps it from developing in the individual use of its own mind, etc. This is a mistake. It is not correcting and chastising the child in order to keep it from forming and developing wrong traits and habits, that injures its development, for we do not want this kind of development, but it is correcting and chastising for things that it should not be chastised for. Parents should use wisdom in their training. Only things not good, or wrong things, should be entirely cut off; while natural and good things should be guided and regulated only. A child's reason and the love it possesses and owes to its parents should always be appealed to as a means of obedience, and only when this method fails should the rod be used. But remember, you must have it obey you at any cost and at all times. It is better to use the rod than to spoil the child. We will give a few quotations from the wise man in regard to this: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." "He that sparoth his rod hateth his son: but he that loveth him chasteneth him betimes." "Chasten thy son while there is yet hope, and let not thy soul spare for his crying." These are Old Testament quotations, but they are just as applicable to children in our time; for if parents do not see that their children learn to obey and to do right, they will turn out "sons of

Belial," and the parents will get a reward not much better than the one received by Eli, the high-priest and judge of Israel, who failed to enforce home government on his children.

The proper thing, if chastisement is needed, is "the rod," the size of which must be determined by the size of the child and by its disposition. It should not be heavier nor the whipping harder than just enough to make the child yield in willing obedience, or to produce penitence. Neither must it be any smaller or lighter than what is necessary to produce these beneficial results. When you have undertaken to correct a child, you should stick to your task until you have accomplished your object. Some parents give their children a slap here and there, just enough to arouse their anger; and others are continually nagging away at them. This is not the proper way. If your child needs correction, stop and correct it, and do it so well that you will know it means to do better, and then let it alone until it needs correction again. Children are a little like horses—if you keep constantly urging them, they will get so used to it that neither urging nor whipping will affect them. No slapping, cuffing, ear-pulling, nor spanking should be used. The parent that chastises only because he loves the child will have no trouble in confining himself to the one mode of chastisement—the rod. He will not be so anxious to get at the child that he will grab the object nearest at hand, without considering whether it will be too hard or too easy; but he will

wait until he has thoroughly considered the nature of the disobedience as well as the amount of punishment needed.

PARENTS' WORD SHOULD BE LAW.

Parents must remember that their word is law in the home; and they should hold it as such. They should never tell a child that they will punish it if it does certain things, and then fail to do so. Neither should they make any promise to their children without fulfilling it. If parents do not have any regard for their word, how can they expect their children to regard what they say? Therefore be careful and considerate in making your home laws, and when they are once wisely, justly, and lovingly made, see that they are enforced.

Children should never be lied to. They should not be told that Santa Claus brings them their Christmas presents, with no understanding as to the application of the term, nor that a bear will come and eat them if they are not good, etc. They should never be frightened by putting them into dark rooms. If your child needs punishment or if it is necessary to enforce obedience with the rod, take the child off by itself; tell it how sorry you are that you have to use the rod, and that you punish it for its good. Be sure you really feel this way about it, and you will not need to apply the rod very hard nor very long before its little arms will be thrown around you in loving submission. If you correct your child be-

cause you love it, it will love you for correcting it.

WHAT TO ALLOW AND WHAT NOT TO ALLOW.

As children increase in stature as well as in age, bad things will begin to crop out in their life, such as self-will, stubbornness, anger, lying, etc. These things, if persisted in, will form habits that will be harder to break the longer they are continued in. They must therefore be "nipped in the bud." The child must be told that it can not be allowed to do anything that will make it a bad boy or a bad girl. No punishment should be inflicted until proper efforts have been put forth to get the child to understand why it can not do certain things. Disobedience should not be allowed in the home. It is not the main thing in training a child to prune off the sprouts of evil that appear from time to time: there are things in children that not only must be allowed, but must be encouraged, and at the same time it must be trained, so that it will grow and develop in the right direction and the right proportion. Great care and wisdom must be used by parents in deciding what to allow and to encourage and what not to allow and to discourage.

Playing is both natural and good, and should not be discouraged just because we do not like to be annoyed with noise. It is not necessary for children to play all the time, but they must play sometimes and every day. It would be a very good thing if all

parents would not overwork, so that they would be able not only to take some interest in procuring playthings for their children, but also to spend some time every day in playing with them. Money spent for playthings is not wasted if proper judgment is used in selecting them according to the means of the parents and the age of the children.

Another thing that is sometimes forgotten by parents is that children should be praised for everything they do that is good; and yet this is just as necessary as to correct and chastise for wrong things. Do not hire them to work or to do right by giving them money, for they should be taught to do it without being hired; but at the same time do not forget to reward, with your words of love and other marks of appreciation, every effort made to be good and to do right.

WHAT CHILDREN SHOULD BE TAUGHT.

Children should be kept away from the table until they are old enough to partake of the things on the table. They should then be taught table manners from the beginning. Never allow children to put their fingers in dishes nor to handle things on the table. When they are old enough to begin to feed themselves, take pains to see that they learn to handle spoon, knife, and fork without mussing and spilling. Teach them to say "If you please" and "Thank you" for everything. Teach them to say "Yes, ma'am," "Yes, sir," "No, ma'am," "No, sir."

Teach them to be courteous to relatives, servants, and strangers; to say "grandma" and "grandpa" to old people, "aunt" and "uncle" to those younger in years. Never allow them to speak saucily or importantly to any one. Be sure you practise these things yourself. Children should be taught to care for themselves to the extent of ability, and care should be taken that they form good habits for life. Teach them to dress themselves first partially and then entirely. Provide a place for them to wash their faces and hands after playing outdoors, before meals, or whenever needed. Provide them a tooth-brush and see that they use it after each meal.

Children should be taught not only to wait on themselves, but also to make themselves useful by doing little chores according to their ability. Work is a blessed necessity for every child, and teaching it to work should be made a large part of its training. To know how to work not only is a blessing to the child when the time comes that it must work, but will keep it from thinking of and planning mischief, as well as relieve you of much work. There are many things they can do when quite small. They can carry in wood, if it be only a stick at a time. They can run little errands, if you do have to write a note and send with them. They can learn to wash and wipe the dishes by the time they are six or seven years old, and by that time they can also learn to play with baby and to save the mother much work by waiting on one another. If children are taught

to work for and to wait on you, instead of your always working for and waiting on them, it not only will help them to develop in mind and body, but will also bring them up to help you while in your home and finally to care for you when you are old; whereas if they are allowed to spend their whole time in idleness, it will make them selfish, helpless, and a burden while at home, and neither willing nor able to care for you in your old days. You may think that you can do things more quickly than you can show them how to do it and that you sometimes will need to have them do it over again and perhaps finally have to do it yourself. This may be true to begin with; but if you do not start them at work, you will always have to do it, and if they ever learn how to do anything, it will not be put to your credit. So in the long run it pays to teach your children to work and to be what you want them to be when older.

CHILDREN SHOULD NOT OVERWORK.

Great care should be taken that children are not overworked. They should not be allowed to do things too hard for them nor to work too long. Neither should they too soon be sent away from home to work. Parents should, if possible, manage so that they can find work for their boys and girls at home until they are grown. Children should never be confined to factory labor nor to other inside work. It is not the money that should be looked after so much as

the good of the children. There are many wrong and perverse things in the world regarding home life, and one of the saddest and greatest of all things wrong is that factories are allowed to employ little children from ten to twelve hours a day in order to increase the factory owners' millions. Some States have good laws respecting this, but others have not. What is needed is a national law prohibiting child labor in the United States. There is now a bill before the Senate to that effect, and it is to be hoped that it becomes a law. It is really astonishing how the rich are allowed to ruin our homes and even our nation to a great extent in order to satisfy their thirst for gain. Many people are not aware of the sad condition prevailing in our city homes among the poor, and for their information, as well as to inspire parents with a love for rural life and country homes in preference to city life, we will give a few quotations from affidavits presented to the United States' Senate in defense of the above-named bill:

"The census shows that nearly 2,000,000 child bread-winners under fifteen years of age are now at work. Of these, almost 700,000 are engaged in work other than agriculture. Child labor on the farm is good. This bill does not strike at that. It strikes only at child slavery in factories, mines, and sweat-shops.

"Mr. John Spargo, author of 'The Bitter Cry of the Children,' tells of one little girl at Atlanta, Ga., who said: 'When I works nights, I's too tired to

ndress when I gets home, and so I goes to bed with my clothes on me.'

"He tells of a glass factory, surrounded by a high fence with several rows of barbed wire stretched across the top, which the foreman explained was needed because 'it keeps the young imps inside once we have got them for the night shift.'

"He tells of a tiny girl seven years old who had worked for twelve hours a day in an oyster canning factory at Oxford, Md., and Maryland has over two hundred canning establishments employing young children.

"Owen R. Lovejoy, assistant secretary of the National Child Labor Committee, tells of large numbers of incidents which he personally investigated. He tells of the terrible work of the boys on the breakers, giving names and circumstances of children under thirteen. For examples: Michael Lutosky, twelve years old, has been working for two years; John McLaughlin, fourteen years old, has been working on the breaker five years; John Thomas, who began work as a breaker boy at nine years; Joe Barfousky, torn to pieces by explosion, began work on the breaker at ten years; Peter Swambury, whose arm was caught in the belt of the scraper line of which he was in charge at the breaker, and torn out at the shoulder, began work at twelve years of age. This in a State whose law forbids employment under fourteen.

"Mr. Lovejoy thus describes what the breaker boys'

work means—to sit bent over a stream of coal, which pours out a cloud of dust so thick that the light can not penetrate it; to be responsible for the exact separation from the coal of all slate and rock, depending often entirely on the sense of touch; to endure the incessant rattle of deafening gigantic machinery; to suffer the stifling summer heat, and the choice between the blasts that sweep these mountain tops and the clouds of smothering dust in winter; to be conscious that the “boss” stands behind with his stick or a small piece of coal to prompt to duty if . . . backache induces a moment’s forgetfulness; to have the hands cut and crippled and hardened by contact with the rough stones and bits of coal; to learn to control the nausea caused by swallowing quantities of coal dust, and by the feeling that one’s throat and lungs are never clean. . . . For nine hours a day these little fellows toil in the breakers. . . . A five-minute visit to such a breaker ‘will coat the lungs and throat with a black dust, which twenty-four hours of the pure air can not clear from the mucous lining.’

“Mrs. John Van Vorst, who made painstaking and accurate investigation of child labor in Southern cotton mills, gives scores of illustrations with places and dates. She tells of a little girl eleven years old at work in the cotton mills at Alabama City, who at the close of the day’s work was too tired to stand up, and who thus described her work: ‘There is the first bell at 4:30 in the morning. That is for ring-

ing us up. Then there is the second bell for breakfast; and they do not give us more than a few minutes to eat, before they begin calling us at 5:40.' They get out of the mill at 6:20—twelve hours a day with half an hour for lunch for a girl eleven years old!

"Mrs. Van Vorst tells of three children from one family, thus describing them: Toil-worn, haggard, silent, dogged, . . . the eldest of the trio was fourteen; he had been nine years at work. Observe his ghastly pallor. It seems as though he were, by his own hands, made ready for the grave. The other two were a girl of eight who still kept some of the buoyancy of childhood, and a boy of eleven years who looked like so much foreign clay that had been carried from the debris of the potter's wheel.

"She tells of a group of factory children who she thought were trying to amuse themselves like other children, but who when she asked them what they were playing, replied, 'We don't know how to play.' Mrs. Van Vorst cites as an example of the well-known practise of the child-labor factories to press little children into service a case where a factory superintendent so annoyed and quarreled with a mother who already had one child, a little girl of eleven years, in the same service. When asked, 'Does this man quarrel even for the little ones'? the mother answered, 'He does sure. It don't make no difference how small they are, if he has got them in charge he won't let them go—not if he can help it.'

"She gives another instance of a group of 'cotton-flecked' children out of the cotton mill. 'All of them suggested groups of aged men one sees around an old people's home. They moved about slowly with that peculiar hesitation common to people who are frequently in pain.'

"If these children do not die, but grow up into manhood and womanhood, they become enemies of society. I do not blame them. They know that they are not the equals of their fellows in body, mind, or soul; that their bodies are dwarfed, crooked, and weak; their minds dull and clouded; their souls darkened and vicious. Physicians testify that nervous exhaustion, produced by child labor in factories, sweat-shops, and mines, not only stunts growth, but produces a nervous irritation which calls for liquor and tobacco, and causes still another vice worse than either. (Senator Beveridge here produced the affidavits of physicians in support of this proposition.)

"These children, reaching what should be manhood and womanhood, become the parents of offspring inheriting their degeneracy, and these children in turn grow up to produce other children still more degenerate. This ruin of American citizenship, upon which alone this Republic, 'the last experiment of freedom,' rests is too high a price to pay for making still richer a few men who are already too rich."

Such sad facts make our hearts bleed for unhappy homes and for children thus ruined physically, mentally, and morally. Children should learn to work,

but they should not overwork. Their work should be out-of-doors as much as possible; therefore the best place that any father and mother can select for a home for themselves and their children is the country, and not the city. Parents should encourage a love for outdoor pursuits and rural life in their children. Farming and work on a farm is the best of all, with this one exception, that the hours are generally too long, especially for the children. They should not be confined to work of any kind very long at one time, but should have their work well mixed with play and recreation.

CHRISTIAN PARENTS SHOULD GIVE CHRISTIAN TRAINING.

Christian parents should be sure to give Christian training to their children. The Bible command is, "Bring them up in the nurture and admonition of the Lord." This shows us that children should be governed by the Bible as well as by the parents. When you allow your children to do wrong, it is just the same as though you should do it yourself—that is, if you knowingly permit it. This is the Bible standard and should be followed by all Christian parents. This training must be started early in the child's life and then constantly and persistently kept up, if it is to accomplish anything for the child's good in after-life. It must be at least daily administered, or it will soon be neglected and forgotten. The instruction given the people of God in the Old Testament times should serve as an example

for us—"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The way to teach or train a child in anything is to keep the subject constantly before it. This must be done while the training is accomplished as constantly and as gradually as the child grows. You can not see it grow, but in a few months or years you can tell that it has grown. So it is with training. You can not see at the time that anything is being accomplished and may sometimes feel a little discouraged in regard to your efforts; but if you persist, you will in years to come be able to see the effect of your labor.

The best way to start in Christian training is by prayer at the child's side while yet an infant; and as soon as it is old enough to understand, tell it a Bible story once or twice a day and teach it what is right and wrong according to the Bible. We recommend "Beautiful Stories from the Good Old Book," "Favorite Stories from the New Testament," "Our Darlings' A B C Book," three valuable books published by the Gospel Trumpet Co., Anderson, Ind., for this purpose. The lessons and stories should not be too long, or the children will become weary and uninterested; and they should be told in a simple and childlike way in order to make them both interesting and instructive.

PARENTS SHOULD PRACTISE WHAT THEY PREACH.

One thing absolutely necessary for you as parents is to put into practise what you teach your children, as the time will come when they will know for themselves whether you do or not; and if they find that you do not mean what you say or that you have no respect for the teaching of the good Book, they, too, will lose respect for it, and to say the least, your efforts will be in vain. Your training needs to be well seasoned with prayer, not only in the presence of the children and in connection with the lessons given, but also in secret. Formality should be avoided as much as possible; and in teaching the children to pray, it is better not to use the same words too much, but to make the prayer according to needs and circumstances. Be interested and spiritual yourself, and you will not have much trouble in getting your children interested in the Bible and its teachings.

This way of training will not make the children so good that they will not need to be born again when they reach the age of accountability; but if conducted right, it will hasten the time when they will turn to God from their hearts and from their free will and desire, and it certainly will give the children that respect for worship and Christianity so sadly wanting in the youth of our times. As the soul is the most important part of our being and as all children have souls, it is very wrong to deprive them of Christian training from their earliest

existence. Therefore all parents should be Christians, not only by profession, but in reality. Otherwise, they will have to give an account some day, not only for the loss of their own souls, but also for the loss of the souls of their children. There needs to be a higher standard raised by Christian parents than has hitherto been lifted up by most of them. Do not neglect the souls of your children.

Chapter XVIII.

MENTAL TRAINING.

Health and Character before Education—Schooling Should Start Gradually—Immoral Influences Worst Objections—Parents Owe Their Children an Education—Children Should Learn Music—Home the First and Best School—Education Should Be Practical—Good Books Should be Provided—Novel-reading Objectionable—What Literature to Choose.

HEALTH AND CHARACTER BEFORE EDUCATION.

MENTAL training and education should not be started too soon and when started should be taken up gradually according to the development of the mental faculties. Nature teaches that the main part of care and training in the first years of a child's life should be physical, the second moral, and the last mental. A strong body and a good character are the foundation upon which a useful life can be built, but without them education will profit nothing. Most parents are too eager to have their children start to school and will do more to educate the mind than to look after their health and character. This is a bad mistake, especially for the first years, as it is contrary to nature. Put forth every effort possible for a strong body and a good moral character and make this ahead of education of every kind.

I have seen little girls at the age of seven or eight so nervous that they could hardly sleep at night,

wearing glasses and breaking down their young and tender constitution through excessive study. Some parents are not satisfied with letting them be confined about six hours a day in a schoolroom at the age of six to eight, but will permit them to study at home and may even give them music lessons at the same time. Let me warn such parents before it is too late. You are starting your building from the top down, and you will find it all fallen to the ground before long. Of what use is an education if there is no health nor character to build upon? It will benefit no one, and the pleasure of your child's mental brightness will be short lived. Until able to stand the strain, children should not be sent to schools where they will be confined to hard seats five or six hours day after day.

SCHOOLING SHOULD START GRADUALLY.

Everything in nature is gradual; nothing goes by sudden leaps or jumps. It would be well for us to learn a lesson from nature here, especially in the training and the rearing of our children. What they need is play and light work to make them grow in strength as well as in size. No harm, however, can possibly result from starting a child's education gradually, then increasing the hours gradually as it grows in stature and years. A time comes when mental training and education should be made the first and main object, and no parents should or even have a right to deprive a child of the education and mental cultivation that nature has made it capable of re-

ceiving; but the physical certainly is the main object of care and training for the first years of its life.

IMMORAL INFLUENCES WORST OBJECTIONS.

There is one more objection to starting children to school too soon, and it should appeal to parents in just as strong terms as the physical injury that may result, namely, the moral influence that is brought to bear upon its undeveloped character. A weakly and sickly body is bad enough, but a ruined character is worse still. We do not desire to bring any unjust accusation against our public institutions of learning, as they are good and needful as far as the institutions are concerned; but at the same time it can not be denied, and it has been learned through careful observation by many thoughtful and noble men and women, that the standard of morality is generally at a very low ebb in our public schools. There are always homes and parents in every neighborhood that are not what they should be, and hence always children addicted to the vices that ruin their lives and character. How often do we find schoolboys smoking cigarettes, using bad language, etc.! They are disobedient to their parents and teacher and will do their best to influence those reared in homes where moral training and good discipline has been given, to become like them. No parents should run the risk of their child's downfall by placing it where it will be subject to such temptations until it is sufficiently developed in character to withstand them. Bad com-

pany is no help to parents in rearing their children.

But the worst of all immoral influences brought to bear upon innocent children in school or outside of school, wherever bad company is allowed, is certainly the sexual vices so prevalent in our day in all grades of society. Very few parents give their children the needed teaching and warning on this most important subject, and there is not a community nor a school of any size where this ruinous and pernicious vice is not practised more or less by these poor victims of unhappy and perverted homes. In order not to be misunderstood in making these strong assertions we will give a few quotations from writers who are considered good authority and who ought to know whereof they speak.

A medical author speaking of self abuse says, "*Schools* generally have the credit of germinating this enervating fascination."

"This is a topic in physiology which 'artificial modesty' has covered up, until a solitary but fatal vice is spreading desolation throughout our *schools* and families, unnoticed and unknown."—*E. R. M. Wells*.

"Boys commence it at an early age; and the habit once formed, like that of intemperance, becomes almost unconquerable. In boarding-schools and colleges it obtains, oftentimes without an exception. Hence the many sickly students, and the many young men of the most brilliant and promising talents, who

have broken their constitutions, ruined their health, and must leave college, as it is said, 'by hard study.' "

—*Dr. Snow.*

Professor O. S. Fowler relates the following incident: "His first school-day, my eldest, then four, while out at play, saw the other boys polluting themselves, and told me. Provoked that he should have learned so ruinous and debasing a habit thus young, I burst out furiously with 'Don't you ever play again with those bad boys that have such devilish actions.' Keeping his seat the next day at vacation, his fastidious maiden teacher asked him why he did not go out and play, when he replied, 'Because my mother told me never again to play with those bad boys that have such devilish actions.' Of course she demanded to know what boys and actions he meant, when he innocently told her, before all the girls, and named the boys. This raised a neighborhood breeze, but it saved both my boys. They are as pure as angels.—A Mother."

Many more testimonies from medical and scientific men could be given, but the above is sufficient to prove what we have said. We do not say that children should be kept out of public schools and never allowed to mingle with the different grades of society. This would be only folly, for they must meet these things some time in life. It is not well to take the iron out of the mold till it has had time to cool off. Neither is it good to let children get very far away from the molding influences of father and mother

and home before they have learned through proper teaching and training to discern between good and evil or before they are strong enough to withstand evil influences. Therefore children should not be sent to school too soon. They may be somewhat behind those of their age in learning, especially if the parents have not been able to start them in the different school branches at home; but do not worry about this, for if they have strong constitutions and a good moral character, they will come out ahead in the end and even long before the end is reached. We shall not undertake to decide the age when children should go to school; for that depends on circumstances relating to each child individually, and parents should be their own judges in this respect; only, let them be sure to use proper and "righteous judgment." In case of compulsory schooling at a certain age the only thing to do is to see that your children are taught at home, in which case we know of no state laws that will compel parents to send their children to the public schools.

PARENTS OWE THEIR CHILDREN AN EDUCATION.

Though children should not be sent to school too young, yet it is a duty that all parents owe their children to see that they are provided with a fair education. Parents should cultivate every natural faculty in their children. Mental training should not be overlooked nor neglected; for doing so may not only be a detriment and a hindrance to the child

itself when it reaches manhood or womanhood, but may also hinder it from doing the good to its fellow-men that it otherwise would be capable of doing. Parents should be in no more hurry to take the children out of school than they are in starting them. If you can not afford to send them all the year round when they are old enough to work more, you can certainly send them in the winter-time. Do not fear to let them go to high school nor even to college if you can send them.

Parents should take an interest in their children's studies and should encourage them to consult with them about their studies. In fact, there is nothing more necessary than to see that children can and do make the parents, especially the mother, their confidential friends in everything. Start them in this way when small, and they will continue to do so when older, and you will be able to save them from many a snare. Parents should cooperate with the teacher both in the schooling and in the disciplining of their children. The teacher is hired to help the parents give their children the mental training due them; hence teacher and parents are partners and should help one another for the good of the children. Never take your child's part in any complaint against a teacher or a fellow pupil without first finding out whether it is either partly or wholly to blame. At the same time, be sure to listen to its complaint, instead of sending it away unheard and with a feeling that you are unjust. If you do the latter, you will lose its con-

fidence, and it will not tell you its troubles when you should know them in order to give needed advice. You are the judges as well as the governors of your children's actions, and you should never be so hasty and unwise and consequently so unjust as to decide their cases without fully knowing them. This applies to little things as well as to big things.

CHILDREN SHOULD LEARN MUSIC.

Music should be made a part of a child's education. Vocal music is specially to be recommended, as it not only will teach them to sing by note and to train their voices, but will serve as a start in learning instrumental music. A goodly number of graded schools make vocal music one of the branches of teaching. This is a very good thing and should be encouraged by the parents. The fact that God saw fit to make men capable of singing and playing, shows that it is good and promotive of their happiness if rightly used and not abused. It is a natural and God-given faculty demanding cultivation and training; and this demand should be well heeded by parents. They will not regret it in after-years. Music makes home attractive. It not only serves as a pleasing recreation for the children, but will certainly be as much of a pleasure to the parents. What father and mother would not like to sit down and listen to the sweet music and singing of their boys and girls, rather than to sit down and worry about them while they are away from home seeking the recrea-

tion and privileges that should have been found at home? Musical instruments of some kind should be found in every home where there are children old enough to learn to use them. If you can not afford to buy expensive ones get cheaper ones to begin with. An organ can be procured quite cheaply, if not new then second-hand; and it is certainly a good instrument for children to learn music on. There is no reason why a child could not learn to sing and to play before it is old enough to start to school, as it would need only a short time each day for practise. All the schooling necessary before beginning music, is reading and a start in arithmetic, and nearly all parents can teach their children this much at home.

HOME THE FIRST AND BEST SCHOOL.

It is the parents' duty to train and to teach their children, and home should be the first and the main school. Other schools and institutions of learning are only to help the parents in giving their children the mental training that rightly belongs to them. Some parents think that the public schools should take all the responsibility of educating their children; and if they send them to Sunday-school, they feel that they have provided well for their religious training. But such parents are sadly mistaken. Remember, we are the ones whose duty it is to rear and to train our children; and while we may and should be thankful for the help provided for us, let us be sure that we do our part at home.

EDUCATION SHOULD BE PRACTICAL.

A child's education should be made **practical**, or it will not be good mental training; for what good does it do any one to possess something he can not use? Too much of the education of our day in schools and even in colleges is too superficial, not only in application, but even in character. Parents and teachers together should see that the children learn their studies so as to be able to retain and to use them, instead of being in a hurry to have them graduate. Trashy reading-matter should not be allowed in schools nor out of schools, as it can accomplish no practical results of any kind. You may not be able to rid the public schools of this nuisance, and you should not keep your children out of school on account of it; but you can keep such out of your home and see that something better is substituted.

Parents not only should take an interest in the children's studies in school and out of school, but should encourage them to take an interest in all matters of their business and management, especially in what concerns the home. Ask their opinion about everything as soon as they are old enough to have an opinion. If it happens to be worth anything, make use of it and do not be afraid to let them know you appreciate their counsel; while if you can not use it, explain to them why and point out the better way. Thus you will help their young minds to develop in a practical and useful way, and this will prove to be a great benefit to them in future years. Besides this,

it does happen sometimes that parents can learn things from their children. This does not mean that children should take control of business and home, but that they should be encouraged in practical mental training, as well as to feel they have an interest in building up the home and in the business belonging to parents and children. Encourage them to put their schooling into practise at home. Let them put their knowledge of composition and writing into practical use by writing letters for you after you have given them the outline. Let them use their knowledge of arithmetic in figuring out your accounts. A good plan is to let them keep book of your income and expenditures. Let them use their ability to read in reading for you.

Be one with your children and let them be one with you in everything; for doing so not only will help their minds to develop in a practical way, but will be a help to you and will make your home happier and better—a sweet attraction for your children, not only when young, but also when they bloom into manhood and womanhood. Thus you will save yourselves the trouble many parents experience in bringing home influence to bear upon the minds of their boys and girls at the time when most needed, as well as save them from the snares and pitfalls they are likely to fall into at the time when home influence is not strong enough to counteract every influence of evil without and within. Some may say that it is too much trouble to give so much thought and time to

children's training, but such is not the case. True, you can not properly and beneficially train them, and at the same time spend your time, thoughts, and energy on "laying up for old age" and amassing a fortune for your untrained children to quarrel over and waste; but if you will take time to train your children right, they will soon turn in and help you along financially and will be more qualified to get along themselves when they need no longer depend on father and mother.

GOOD BOOKS SHOULD BE PROVIDED.

To the education received in school should be added the mental training obtainable through the reading of good and wholesome literature. Every home should be provided with a good and well-chosen library. If you are too poor to buy new books, you can procure second-hand ones very cheaply at second-hand stores in most cities of any size. If you can not go and get them, probably you have friends in some large city who can help you obtain them. The greatest of care should be used in selecting a library for your home and children. Much of the literature in present circulation is not only worthless for mental training, but also ruinous to the mind and character of its readers. There are many more books in the world than any one person can read in a lifetime. Most persons can spend only a small part of their lives in reading, and it, like all other mental training, should serve only to prepare the mind for original usefulness; there-

fore, only the best books capable of training the mind for personal use should be chosen.

NOVEL READING OBJECTIONABLE.

Novels and romances should never be allowed in any home; for they do not afford any useful knowledge, but serve only to draw away the mind and the imaginations from things real and true to things unreal and false. Some hold that a certain amount of sensational stories are good for the young to read; that while they are untrue, yet they are founded on the real and true life and customs of people, etc. But those persons fail to discern the effect of such reading on the youthful and inexperienced mind. Novels are not based upon real life; and a little thoughtful consideration will show us that if they have any influence upon the mind—and doubtless they do have more than any other class of reading-matter—it can be only for evil. Love-stories generally turn out good in the end; but it will not be so with those youths who try to imitate the imaginary characters they read about in such fiction, for such a course will only tend to ruin their lives and to unfit them for a happy home life. Life is not at all as it is portrayed in most of the fiction of our day. Life is not imaginary, but real and earnest. If you think that your children would not make a success in life if they should try to imitate the false characters represented in novels and romances, do not keep any such reading-matter in your home. If

you do, your children will read it; and if they read it. it will have a baneful influence upon their young minds and future life.

This country is nearly flooded with trashy and light reading-matter in the form of books, magazines, story-papers, etc. As this kind of literature is being bought by the people more than any other kind, it can be sold so cheaply as to make it easy to obtain; but no matter how cheap it is or if it is sent to your home free as a bait to catch the young, it should not be tolerated, and the best way to dispose of it is to commit it to the flames as soon as it makes its appearance.

Even newspapers contain much objectionable reading-matter, such as love-stories, scandals, murder accounts, political lies, etc. However, we would not say that newspapers should be abolished, for they are very needful and can be read to advantage and profit by those who are able to separate the chaff from the wheat; yet we should take care how we spread them before our children, as well how we read them ourselves.

WHAT LITERATURE TO CHOOSE.

We should read only such literature as is useful and instructive to us; and there is so plenty of this kind that we shall lose nothing by discarding the light and trashy. I wish that I could prevail on my readers to take an invoice of their libraries and after a careful investigation to discard every book and periodical that is either harmful or useless to its

readers. There is, however, danger of going too far and of being too narrow-minded in choosing the books and the papers to furnish our home and library. Christian parents should not get the idea that their children should be confined to religious literature alone. They need reading-matter that will help them to become true men and women as well as Christians. Especially should they be provided with such books as will give them instruction in the things they must meet in real life. Histories of nations and of good and noble men and women are very good; for not only are they true and practical, but they serve as inspirations to noble deeds and useful lives. Encyclopedias and books of reference are very good, as they do not need to be read, but can be referred to whenever information on any subject is desired. It would be impossible for us to name all the books that should or should not be found in a good home. Parents must use their judgment in selecting books, etc.; and it would be well to let the children help them.

Children generally like books; and when they desire to get a book, if it is a good one and you can afford it, be sure to buy it for them. Reading outside of school and of schoolbooks has much to do with the mental training of children and should be looked upon as a part of the training parents owe them and by all means should not be overlooked nor neglected. Children should have some books of their own from the time they are quite small. They should be taught to take good care of them. If they can

not read, some one else should read to them. As they grow older, they should be given books that are suitable to their age and development.

Chapter XIX.

EVIL HABITS AND HOW TO FORESTALL THEM.

Parents Should Understand the Need of Forestalling Evil Habits—The Awful Results of Drunkenness—How to Prevent the Drink Habit—Tobacco Habit Should be Forestalled by Example and Precept—The Use of Tea and Coffee Injurious—Opium and Morphine Should be Guarded Against—Sexual Vices the Worst of All Evils—Special Precautions Necessary During School Years—Children Must be Warned against Evil Habits—Children Must be Taught the True Meaning of Sex—When to Begin Instruction—Idleness the Most Prolific Cause of Evil—The Best of All Preventions—Good and Regular Habits Necessary.

LIFE is largely made up of habits, and these are generally formed during childhood and youth. Whether the lives of our children shall be happy and useful or a burden and a menace depends largely upon the kind of habits they form. It is therefore of great importance to parents to know how to assist their children in forming good habits, and it is even more important to know how to prevent them from forming bad ones. Statistics show that while the civilized world has greatly increased in learning, inventions, etc., it has also greatly increased in diseases, crime, suicide, insanity, etc. They show also that there are more criminals from sixteen to twenty-one years of age than at any other age, taking the same number of years. It is not to be supposed, however, that education is the cause of these abnormalities nor

the increase therein; for statistics farther show that a like increase is found in the consumption of liquor, tobacco, coffee, tea, etc.; and I am sure that not only the increase, but the total number, can be attributed mainly to these and other abnormal habits. It has been proved that a large number of cases of diseases and insanity are caused directly from unnatural or evil habits, and no doubt such habits are the indirect cause of much more suffering and degradation than has ever been known by any one, except by the Creator of men. And it is surely not hard to understand that crimes and suicides are only the winding-up of one or more evil habits.

In 1898-99 there were 24,925 children in reform schools in the United States. In 1893 there were 17,902 persons under twenty-one years of age convicted of indictable offences in England. Statistics of other countries give similar figures. These figures, taken in connection with the statistics of diseases, suicides, cases of insanity, etc., all of which are mainly caused by evil and abnormal habits, would doubtless run into millions annually. This means, not only the loss of so many lives and characters, but also the breaking of so many mother's hearts, the ruination of so many homes, etc., besides their future damnation. This is awful, indeed, but still it is far from giving us a correct idea of all the trouble caused by wrong habits of life; for many lives are wrecked that do not end in suicide, many minds are ruined that do not send the victims to the insane

asylum, and many characters are lost that do not land the losers in the penitentiary.

PARENTS SHOULD UNDERSTAND THE NEED OF FORESTALL-
ING EVIL HABITS.

These awful facts should arouse parents to take the proper precaution and the right steps in order to forestall evil habits in their children. "An ounce of prevention is worth a pound of cure." All the reform schools, the temperance societies, the homes of rescue for the fallen, etc., are not to be compared with the good that parents can do in forestalling and preventing the evils that make these institutions a necessity. Home should not be considered a reform school nor a place of rescue for fallen boys and girls, unless these evil habits have already shown their effects, but it should be a school for forestalling the evils of childhood and youth, as well as for forearming the children for the ones to be met in mature years. That this is the duty of parents, as well as to the best interest of themselves, of their children, and of future descendants, can not be denied; and that many homes and parents fail to thus mold their children to be natural and useful men and women is apparent to all. Therefore we make an appeal to parents for the good of their children to begin a reformation of home and home training.

No investment pays so well as the investment of time and effort in order to have good children. Even if we ourselves can not do so much work in other

things, our children may do all the more after they reach maturity. Some parents make the sad mistake not only of neglecting to train their children rightly, but also of neglecting to learn how to rightly train them, for the sake of providing an inheritance for them of a few paltry dollars; and when the time comes for them to receive the inheritance, they are either lost from home entirely or are unfit to make it a benefit to themselves or to others. "The life is more than meat, and the body is more than raiment"; and surely the children are worth more than any amount of money or of property we may be able to provide for them.

THE AWFUL RESULTS OF DRUNKENNESS.

We will now consider some of the many evil habits that children are likely to form, as well as how to forestall those habits. The habit of drunkenness is a common and well-known evil. Although its awful effects are seen and felt in many homes in every land, yet but few parents realize the need of fortifying their boys and girls against it. They seem to forget that the drunken husband and father of some other home was once an innocent child and perhaps a bright boy years ago, and that their own children, if not trained aright, may in years to come have drunkards' homes and fill drunkards' graves. Most parents are apt to think that their own boys and girls are better and beyond all other boys and girls, forgetting that their own children have weaknesses that will make

it easy for them to become a prey to some evil habit unless they are strengthened and fortified by parental training and discipline.

The drink habit is not only a widespread, but a constantly-increasing evil; and it will no doubt continue to ruin homes and nations as long as the world stands, but it will depend largely upon the parents whether any of their darlings shall be ruined and become the ruination of others by this cursed vice. The minds of children can be easily impressed with almost anything. Parents should take advantage of this by making impressions upon them for good and against the evil they are liable and almost sure to meet when they come in contact with the world outside of home. If parents do not do so, it will be used to lead them astray. According to the 1890 census, deaths directly caused by alcohol ran as high as 160 to every 1,000,000 population in some States, and no doubt many deaths from different diseases are caused indirectly by the drink habit. Insanity is often the result of the habit. In fact, it is harder on the brain than on any other part of the body. When total insanity does not follow as a result, the mind is so impaired that it is incapable of performing its work. While drunk, one is really temporarily insane. Many homes are ruined as a direct result of this dreadful habit. These, with many other reasons, should cause parents to do their very best to save their children from ever becoming addicted to this habit.

HOW TO PREVENT THE DRINK HABIT.

As to how to prevent it, the first thing necessary is to be sure not to use it yourself and not to have it in your house. Moderate drinking makes more drunkards than any other form of drinking. True, many can drink a little all their lives without being so overcome that they have no will-power to resist; but while this is the case with some, it is also a fact that many others can not do so, but by trying to follow the example of the former are sure to become excessive drinkers, or drunkards. Therefore remember that if you do not set the example of total abstinence before your children, your failure to do so may be the very thing that will cause them to become drunkards; and it will surely do so much quicker than the saloon itself.

It is also necessary for parents to realize fully the evil and the dangers connected with the drink habit, in order to realize the need of warning their children against it. The next thing is to make on the child's mind an impression that will produce disgust and abhorrence for the habit. This can best be done by showing, from writings on the subject, its evil effects, and also by telling and pointing out the sad experiences of those who have fallen victims to it. In this way the saloons and the drinking found almost everywhere will be made to serve as a warning instead of a temptation. Remember that it must be told over and over again in order to leave a strong impression and that this should be done from the time it can

be comprehended until the child is old enough to be made subject to the temptations away from home. Besides this, parents and teachers should encourage the children to study physiologies that treat on this and other evil habits. A thorough knowledge of the evil results will keep at least a great number from falling in the hour of temptation. Above all, the need of entire abstinence should be impressed upon the child's mind from beginning to end.

TOBACCO HABIT SHOULD BE FORESTALLED BY EXAMPLE
AND PRECEPT.

The using of tobacco is another evil habit that is much easier to forestall than to overcome after it has once been formed. It is a very pernicious habit, not only because of its filthiness and bad odor, but also because of its injurious effects on body, mind, and soul. In the light of the Word of God it is a sin to use tobacco, for the simple reason that it is as much a lust of the flesh as other sins are. Much sickness is caused by it. This part of it we will not take up here, but will refer the reader to the chapter treating on this, as well as to the school physiologies and other writings on the subject. The use of tobacco in any form not only draws upon the revenues of the poor, but also benumbs the brain, insomuch that it unfits its users for the responsibilities and duties of life and in many cases even causes insanity. The following quotation is a resolution passed and signed by over one hundred business firms in the city of

Rochester, Minn.: "Realizing the disastrous effects of the cigarette upon the human system, we, the undersigned business men of the city of Rochester, Minn., hereby promise to do all in our power to suppress this common evil. We furthermore agree that from now on we will not knowingly employ any person that smokes cigarettes, and before giving employment to any one will investigate their habits."

Besides the direct harm resulting from its use, it weakens the will-power of manhood and womanhood and thus opens an avenue for other evils to enter. Who does not realize the unmanliness and weakness of tobacco-users? They know it is ruinous to their health, to the health of their children, and to the health of all among whom they live and move; that it is an unnecessary and a foolish outlay of money; that it unfits them for mental achievements, etc.; and yet they will say that they can not stop using it. Who would desire to rear a family of children that would have no more manhood nor womanhood than to be overcome by such a filthy and poisonous weed? All parents that have any knowledge about the things they ought to know for their own good and the good of their children have, I am sure, a desire to keep their children from ever beginning the habit; and in most cases this is not, I am glad, at all impossible if the right methods are employed.

Again I make an appeal to all fathers and mothers that use tobacco in any form to leave off the habit at all hazards. It is hard to get children to believe

there is much harm in anything they see and know that father or mother does, and consequently parental example is necessary for the success of precept. The same methods of prevention prescribed for the drink habit will apply to this evil. Knowledge constantly applied and practised will have an effect on the child's mind that will be a mighty weapon against appearing evils of any and all kinds.

THE USE OF TEA AND COFFEE INJURIOUS.

The use of tea and coffee is also a demoralizing and ruinous habit that should be banished from home. They are not foods, but narcotics and stimulants, and are not useful, but harmful to all, especially to children. We will treat more fully upon this subject later, but we will say here that parents should not use these things and that those who do use them should quit at once for their own good and in order to be able to teach their children the evil effects thereof, so as to prevent them from forming the habit.

OPIUM AND MORPHINE SHOULD BE GUARDED AGAINST.

The opium and morphine habits are not so common as the ones already mentioned, but they are all the more terrible and binding and should not be allowed to pass by unnoticed. They are often the results of using strong drugs prescribed even by physicians of good standing and used in order to relieve suffering, which they do by deadening and stupefying the sufferer. This effect is more dangerous to life and health than the suffering itself, besides the danger of form-

ing a habit worse than any disease. Such strong drugs should never be used, no matter if some M. D. does prescribe them. It has also been proved that people have been made habitual drunkards from the use of drugs containing alcohol; and nearly all drugs contain more or less alcohol. These things should be known and avoided by parents and explained and taught to children, lest they become victims of some of these dreadful habits that ruin men for time and eternity.

SEXUAL VICES THE WORST OF ALL EVILS.

But the worst of all evil habits and the one which should be labored against the most is unchastity in any and all of its forms. It is a lamentable fact that many more lives and homes are ruined through this dreadful and binding vice than through any other and no doubt through all other evil habits and vices combined. Statistics show that in Germany many children from twelve to fourteen years of age are convicted of unchastity, rape, etc., and no doubt the same is true in other countries. The fact is that nearly all the sexual vices so common in our land start either in thought or in act during childhood. Self-abuse, or masturbation, in either thought or act is so common that but very few men reach the age of twenty-one without having been guilty of this terrible sin. This may seem overdrawn to those parents that choose to remain in ignorance on such important subjects rather than to face the evil and to do all they

can against it. For the benefit of parents that do not realize the need of doing much to prevent their boys and girls from falling into the cesspool of sexual vices, we will give a few quotations from good authorities on this subject.

"It is man's sin of sins, and vice of vices; and has caused incomparably more sexual dilapidation, paralysis, and disease, as well as demoralization, than all the other sexual depravities combined. Neither Christendom nor heathendom suffers any other evil at all to compare with this; because of its universality and its terribly fatal ravages on body and mind; and because it attacks the young idols of our hearts, and hopes of our future years. Pile all other evils together—drunkenness upon all cheateries, swindlings, robberies, and murders; and tobacco upon both, for it is the greatest scourge; and all sickness, diseases, and pestilences upon all; and war as the cap sheaf of them all—and all combined cause not a tithe as much human deterioration and misery as does this secret vice."—*O. S. Fowler.*

"Thousands of pure-minded and amiable boys and young men, are undermining their physical constitutions, and prospectively corrupting their souls, by a pleasurable, and, to many of them, innocent gratification."—*Wm. G. Woodbridge.*

"There is no town in New England whose annual bills of mortality are not greatly increased by this fearful and wide-wasting scourge. A majority of our diseases, infirmities, aches, pains, and deformities,

after the age of puberty, are either induced or aggravated in this way. We *know* it is so, as well as we know any thing of mathematical demonstration, or the actual testimony of our senses."—*Dr. Alcott*.

Not only boys but also many girls, are ruined by this awful practise. The annual report of the Department of the Interior, in describing the public playgrounds for the children of New York, says: "There are cases of children who are lewd both in action and in language. There has been trouble in some cases from loose girls in their early teens."

"Female factory operatives practise it to an alarming extent. Even little girls thus abuse themselves. A woman said a girl in her neighborhood had just died from its effects, and that the female operatives in a neighboring factory practised it almost universally, as she learned from one of them. She named other factories in which it was hardly less prevalent. Little girls below their teens thus abuse themselves, and the practise is alarmingly extensive among the fairest portion of creation.

"A M. D. at the head of one of the ablest medical colleges of Philadelphia, who has long had a very large city practise, making the diseases of women and children his specialty, declares, as the summary of his observations, that *five-sixths* of the female complaints he treats are caused by this habit; and that he knew girls only *four years old* addicted to it! Astounding! but his precise statement. This incalculable amount of feminine sexual decline and disease

must needs have a cause commensurate with their extent and aggravation. O Woman! 'who hath bewitched you that ye should' thus depart from the paths of delicacy, health, and happiness? Beyond question, this plague is all around and all among us. None of our daughters or sons are safe, however carefully guarded, till we cast out 'this accursed' plague from among us. Being a common enemy, it can be extirpated only by *community* of effort. Single hands can do but little. Nothing but *combined* and long-continued exertion can drive this wide-spread and insidious wantonness from our midst. Come, up and doing every lover of his race, of your own dear children! Even for their sakes, if on no other account, gird yourselves to this disagreeable but indispensable work of philanthropy and reform, till we squelch this form of licentiousness. Oh! save our girls, for they border on ruin."—*O. S. Fowler.*

Its effects are terrible. "Of all the causes that contribute to nervous weakness and loss of virility this is the most potent. In a few cases the abuse is carried to such a point that the entire structure of the generative organs becomes abnormal; and there is such permanent injury to the nervous system that complete restoration is impossible. The effects of it are observed in a great many cases of insanity, in palsy, locomotor ataxia, etc. The generality of victims to the habit, however, generally muster sufficient will power to refrain from the physical acts in connection with it, but few of them ever deem it necessary to

attempt any mental reformation; and while they stop short of the physical deterioration that attacks the grosser victims, they do not perceive any increase in their powers, and they are constantly suffering from night losses and from the feeling of nervous debility that accompanies this disorder.”—*From “Sexual Vitality.”*

“Many of the ills which come upon the young at and after puberty, arise from this habit, persisted in so as to waste their vital energies, and enervate their physical and mental powers. Nature designs that this drain should be reserved to mature age, and even then be made but sparingly. Sturdy manhood, in all its vigor, loses its energy, and bends under the too frequent expenditure of this important secretion; and no age or condition will protect a man from the danger of unlimited indulgence, though legally and naturally exercised. In the young, however, its influence is much more seriously felt; and even those who have indulged so cautiously as not to break down their health or minds, can not know how much their physical energy, mental vigor, and moral purity have been weakened by this indulgence. No cause produces as much insanity. The records of the institutions give an appalling catalogue of cases attributed to it.”—*Dr. Woodward.*

“These results of masturbation I have seen in my own practise—involuntary emissions, prostration of strength, paralysis of the limbs, hysteria, epilepsy, strange nervous affections, dyspepsia, hypochondria,

spinal disease, pain and weakness in the back and limbs, costiveness, and, in fine, the long and dismal array of gastric, enteric, nervous, and spinal affections, which are so complicated and difficult to manage."—*Dr. J. A. Brown.*

"Consumption, spinal distortions, weak and painful eyes, weak stomachs, nervous headaches, and a host of other diseases, mark its influences upon the body; loss of memory and the power of application, insanity, and idiotism, show its devastating effects upon the mind."—*Dr. Woodward.*

"Forty years of close observation compel the belief that this vice causes a large proportion of these fashionable ailments: indigestion, constipation, a sour stomach, flatulence, heartburn, liver complaints, etc., and consequent lassitude, weakness, morbidity, and melancholy. Even many infants die of summer complaints because parental self-pollution, many years before, disordered their digestive organs. How awful thus to victimize the unborn! The urinary functions probably suffer the most."—*O. S. Fowler.*

Not only does it ruin its victims physically and mentally, but it unfits those who are not brought to an early grave thereby to become husbands and wives, fathers and mothers. Let it never be forgotten that only those who are true, strong, and noble men and women are capable of founding and maintaining happy homes. When true manhood and womanhood are lost or destroyed, home and happiness are also lost; and there is nothing so ruinous to manhood and

womanhood as the vices of unchastity, especially in childhood and youth, when nature demands that the sexual faculties should be kept dormant.

Many more testimonies could be produced; but as the main thing is to obliterate this vice, rather than to draw a complete picture of it, we will let the above suffice, hoping it will help parents to realize the need of using every possible means to prevent their boys and girls from being ruined by this vice of vices. However, to this sad picture is another side that must be viewed long enough to arouse parents to take vigorous action against it in behalf of their children. It is the promiscuous unchastity among boys and girls. We do not wish to be understood as saying that all are guilty; but we are sure that the ruination of the fallen starts mostly from some form of unchastity in thought, word, or act, before puberty. Many cases of this, at a very young age, have come to our personal knowledge.

SPECIAL PRECAUTIONS NECESSARY DURING SCHOOL YEARS.

School years especially are a dangerous period for children in this respect. We do not wish to make this an insinuation against our public schools; but teachers and parents should be more on their guard and have on an armor of knowledge against this vice, which, if once started, will either wholly or partially ruin our darlings physically, mentally, morally, socially, and spiritually. Sometimes boys have been expelled from school because of improper words

and actions towards girls. This is surely the right thing to do, but it only shows that parents and teachers need to be more careful in watching over the many precious treasures committed to their trust. Not long ago a mother told me of notes containing improper and vulgar language, addressed to her daughter about twelve years of age by school boys. Also, the girl told her mother that other girls received similar notes from different boys. If all mothers possessed the priceless confidence of their daughters as this mother does, there would not be much danger; for the parental warning and explanation given would be a safeguard not easily broken through: but sad to say, only few mothers have the absolute confidence of their daughters, especially on this most important subject. Below we give a quotation from B. B. Lindsey, Judge of the Juvenile Court of Denver.

"I venture to say that there is scarcely a parent reading these words who would dream that such an instance as the following could have happened in a well-regulated school. An officer once brought to me two school copy-books containing some of the most improper language that the fiendish mind of man could invent. It was discovered that one of the copy-books belonged to a thirteen-year-old boy; the other, to a girl of the same age. They were both children from good homes of the better class. The boy told me that the girl had obtained his copy-book quite by accident and had requested permission to copy its contents. The girl, afterward, in the presence of

her mother, verified all that the boy had said. This boy told me frankly that he knew six little girls in the same school who had similar copies, and who, from some source unknown to him, had similar literature which they had shown him, but which he had not seen fit to copy. This boy was bright, refined, and stood well in school, attended his church, and at the time I talked to him was preparing for confirmation. Neither his father, mother, teacher, nor preceptor had the slightest knowledge of this pollution in his life. No grown person had ever talked to him on such subjects except his father's coachman, who had handled them in the vilest way. He frankly told me that he had made improper suggestions to several little girls. I asked him about the girls he knew and I found he had several playmates among them.

"I sent for Jennie K. and her mother. She was a pleasant sweet-faced child; her mother appeared to be an intelligent and refined woman. I found that the girl was more or less forward. I explained to her that the proceeding was entirely in her interest, that no one but her mother and me should know the facts, and in the most tactful way her confidence was gained. The mother was surprised to know that her little girl could have written pages and pages of vile stuff about which she supposed the child was ignorant. The child frankly told her mother that she had known of such facts since she was nine years old, and that such forbidden subjects had

been a part of the conversation of a dozen of her companions since she was eleven. She also told her mother, in my presence, that at least fifteen boys in the school had made improper suggestions to her; she admitted that, though she fully understood, she had never cried, never slapped any boy in the face, never bowed her head in shame, never gone to the teacher or mother with the slightest word. She also admitted receiving without detection many improper notes in the schoolroom, and that she had never informed either parent or teacher of this.

"The very day I write this a father and mother have spent an hour talking to me of their sixteen-year-old daughter, who has fallen to the very depths. The girl admitted to me in their presence that her first knowledge of such matters had come to her through notes passed about in the school, and through the common gossip that floats among children at the curious age; that impure suggestions had come to her before she was twelve years of age; that she had shown no proper resentment; that she knew of evil then, but did not understand. No sympathetic, fond and loving heart had ever explained. Yet her mother never knew. With these parents was another daughter, sweet and pure, seven years of age. I have no doubt that the experience of this mother with her sixteen-year-old daughter may be the means of saving her girl of seven. The mother told me that the other girl had at the same age been even more beautiful, more sweet and fetching, than the

little girl who seemed a perpetual life of sunshine in the prosperous, well-ordered home.

"Within a week I had four boys from homes of our best neighborhoods complained of for a serious offense. I talked to those boys separately, and then to their fathers, who accompanied them to my chambers. First I tried talking to the boys in the presence of their fathers, but their embarrassment was so painfully apparent and falsehood so surely encouraged thereby that one of the sensible fathers suggested that they withdraw. I soon put the boys at their ease: they knew perfectly that I understood them, that, while I did not justify their conduct, there was a sufficient amount of sympathy to make the truth easy—and the truth is the most important thing in such cases. Each boy admitted he had said improper things to little girls, and, with one exception, every little girl had turned it away with a flippant remark, as a mere joking, foolish thing, betokening smartness on the part of the boy. Not one of the fathers knew."

In a book entitled, "Traffic in Girls and Work of Rescue Missions" the authoress, among many other things too sad for any parents' hearts to contemplate, tells of many thirteen-year-old mothers. It is not the aim of the writer of this book to make it sensational, but practical; therefore we will give no more sad testimonies of sexual vices and their victims among the children of our land at an age when they should be innocent of all evil. We sincerely hope

that the few given will make all parents see the necessity of practical and earnest methods of prevention and reform. Home is the place to wipe out this awful stain and not the reform school nor prison.

CHILDREN MUST BE WARNED AGAINST EVIL HABITS.

In the first place, boys and girls must be warned of the evils they are certain to meet away from home, and these warnings must be given in connection with sensible yet thorough explanations of the results that are sure to follow such evil habits. Many parents are timid about educating their children on the subject of sex. This timidity, however, is not true but false modesty, caused mainly by a lack of realizing the sacredness and purity of the subject. What would you think of a man who, professing love and friendship for you, would let you start on a long journey through the wilds and darkness of the night without warning you of the dangers along the way, especially if he himself had traveled the same road? Would you consider him a true friend after you had taken the journey and had almost perished in the sloughs and pitfalls by the way? And what will children think of us after they have learned by sad experience the awful results of sexual vice, if we have not warned them? Is it not enough that most parents have failed in giving them the very purest and best inherited tendencies? or must these also be allowed to ripen into a full harvest of misery and ruin, under the evil influence of vile associates

and evil companions, without any efforts to the contrary by loving and well-meaning, though often weak, fathers and mothers? It surely is a duty of parents to do for their children every thing possible in order to save them from this evil; and we are not harsh nor rash in saying that all parents who thus fail to warn their sons and daughters of this evil and its fearful results, before they learn them from vile lips and by sad experience, have failed to do their most sacred duty. Let us awake, and shake off all false modesty and shame and cut off the chance for this evil ever to enter our homes. It will mean much and will take earnest and persistent efforts, but it can be done by most parents if they begin in time and use the right methods.

CHILDREN MUST BE TAUGHT THE TRUE MEANING OF SEX.

Not only are warnings of evil habits and their results necessary, but the right meaning and the proper use of sex must be held before the children as soon and as fast as they are able to comprehend and consequently to profit by such lessons, but no sooner nor no faster. Those parents who themselves have a high and exalted idea of sex will not find it hard to impart this same idea to their children; and in doing so such parents almost make their children beyond temptation to evil in these things; but those parents who have a low and sensual idea of sex are unable to keep their children from evil and are not fit to be parents. Let all cultivate this noble and true regard

and esteem for sexual matters and then be sure to impart the same to their children.

Some parents tease their boys and girls about certain of the opposite sex, jesting and joking about this sacred subject. This is harmful in the extreme; for it imparts to the child an unnatural and wrong conception of companionship between the sexes and paves the way for habits of unchastity to enter. This evil the Bible speaks against in the following language: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." The Bible is very strong in condemning all sexual evils, and those who think that information and warnings should be withheld from the rising generation would do well to study their Bibles on the subject. There is not a form of unchastity, from the worst form of fornication and even "lying with a beast" to the very thoughts and words that lead to these shameful evils, which is not mentioned in the Scriptures, both in the Old and in the New Testaments. Let us then heed the warnings of the Creator in the Bible as well as in nature. Pairing off by the boys and girls before years of maturity are reached should not be laughed about, nor encouraged, nor even allowed.

WHEN TO BEGIN INSTRUCTION.

The question as to when to begin these instructions and warnings is not easy to answer, as it will depend largely upon the child's ability to comprehend and to profit by them and also upon the ability of the parents in imparting the needed lessons. Parents should remember that they are teachers and should prepare themselves for their work, so as to be able to do it well and wisely. No doubt the best way is to teach and train children from babyhood to always speak the truth and to encourage them to tell their private doings; for this will help greatly in nipping sexual vices in the bud. Some children have been known to practice self-abuse as young as three or four years of age. This is sometimes caused by irritation produced by uncleanness. Children should be watched and their sexual organs kept clean, even more strictly than any other parts of the body.

When children begin to ask questions on sexual subjects, they should not be turned off by a hard word nor by a lie. Do not tell them that the stork nor even that an angel brings the babies, but explain as far as you can to them the mysteries of life in a way that will fill them with awe and with admiration for the subject. Tell your girls that some day they themselves will have the privilege of having a real living baby of their own, instead of a doll baby, etc. At this time it will also be easy to show them the need of being pure in thought, word, and deed. If you are in the habit of conversing with your children on these subjects,

they will no doubt continue to tell you all about themselves, as well as tell you all about the playmates with whom they come in contact both in and out of school. This will enable you to give them the ever-needed parental advice and warning.

IDLENESS THE MOST PROLIFIC CAUSE OF EVIL.

One of the best means of prevention is to see that the child's time is well occupied by work, play, and rest. Idleness is one of the chief causes of evil and sin. The old saying, "An idle brain is the devil's workshop," is surely true. Children whose minds and hands are idle will surely study and practice mischief; whereas if their life is well regulated so as to be rightly divided between work, play, and sleep, they will have neither time nor inclination to form and practise evil habits. The parents who allow their children to grow up in idleness in company with other loafing and street-parading boys and girls, will find themselves unable not only to prevent their children from forming evil habits, but also to govern them in other matters. In this respect a child is like a colt. If you keep a colt standing idle in the stable and feed him well for several months, you will hardly be able to lead him, much less to drive him; whereas if you turn him out in a yard where he can kick up his heels and jump to his heart's content, thus disposing of some of his stored up nerve-force, or if you break him while young and give him a little drive every day, you will not likely have much trouble in controlling

him. If children are kept busy with something useful, or at least with some harmless plays, they will be much easier to control. Besides, it will aid you greatly in keeping them from forming evil habits.

So if you love your children and desire to see them be useful men and women, instead of seeing them ruined and wrecked on the rocks of destructive habits, be sure that you do not let them grow up in idleness, but keep their little minds and hands busy from morning till night with something that will not injure them now and that will be a help to them in future years.

THE BEST OF ALL PREVENTIONS.

Perhaps the best of all preventions is the inculcation in the child's mind of high and noble ideas of the sexual organs. People that are wrong in their outward life and habits are first wrong in their minds. This is especially true of sexual subjects. It must also be remembered that self-abuse can be done mentally by entertaining lewd and sensual thoughts of the opposite sex and that this needs to be prevented even more than the physical act itself. The best way of forestalling this is to see that the mind is filled with thoughts that are the opposite to things that are low and degrading. There is not much, if any, danger of a boy's abusing his own body if he not only knows the moral wrong and its results, but also holds his sexual organs more sacred and for a more noble purpose than any other part of his body. And a boy whose mind is filled with noble thoughts concerning

the opposite sex will never think of making low suggestions nor of writing to girls notes containing improper language. Much less will he ever be the cause of any girl's downfall, but will be a protector. He will do much good in lifting up and ennobling both sexes and some day will make a good husband in a happy home.

GOOD AND REGULAR HABITS NECESSARY.

Good and regular habits will also do much to prevent evil ones. Children should be taught to bathe at least once a week. Meals should be ready on time, and children should be taught to come promptly and regularly to them, to eat slowly, and to masticate their food thoroughly. Stimulants and highly seasoned foods should be avoided, as they are often the cause of an unnatural craving for worse and stronger stimulants, and besides this, they stimulate and excite the nerves instead of renewing them. Pepper and other condiments, also pastries, such as puddings, cakes, pies, etc., should be largely avoided. Neither should children be fed very much meat, as it will surely animalize their nature more than the milder and plainer foods. Plain and nourishing foods are best for all and especially for children. Hours for retiring should be regular and as early as possible, according to the age of the child and the time of the year. Children should rise as soon as they are well awake, for lying in bed after they are awake not only fosters laziness, but is also often productive of start-

ing the habit of masturbation. They should have no more cover than what is necessary for warmth. Neither should they sleep on featherbeds. For overheating not only causes them to throw off the covers and thereby catch cold, but also irritates and excites the nerves and in this way may cause unnatural sexual excitement.

But the best way of all ways to forestall evil habits is to have a pure heart through the blood of Christ. All parents should be Christians and should do their very best to so train and pray for their children that they may be constrained, not simply to make a profession of Christianity, but to give God their hearts and lives in deed and in truth.

Chapter XX.

RECREATION AND AMUSEMENTS.

A Right Amount of Recreation Needed—Parents Should Take Interest in Their Children's Plays—The Need of Plays and Playgrounds in Large Cities—Amusements and Sports a Part of Child-training—Dancing, and Why It Should Not be Allowed—The Theater, Show, Circus, etc., Are Perverted Amusements—Other Objectionable Amusements—What Sports and Games to Allow—Family Outings to be Recommended.

ALTHOUGH life should be looked upon from the standpoint of reality and seriousness, and although children should be taught in a sensible and sober way so as to make them able to meet and grapple with the many serious problems of life they are sure to meet; yet parents should not overlook the fact that while "Life is real, Life is earnest," and by no means all play, there is great danger of taking life too seriously and of forgetting that a part of it should be spent in play, recreation, or something that will amuse and cheer up our minds. We might use the expression, "Children should not be made old too soon," and yet it will hardly suffice without an explanation; for the truth is that nature demands recreation for the old as well as for the young. So in this respect it would do to say that children should never get old. No one can constantly perform hard labor with either body or mind without injury. The muscles must have some time to relax from the strain

of labor, and for this reason we lay down upon our beds and sleep every night or so many hours out of every twenty-four. The mind cannot stand even as much nor as long a strain as the body, and therefore it must not only be released from all serious problems of life by sleep, but be allowed some time to indulge in something that serves as amusement and pleasure, or it can not long remain in a normal and healthy condition. No doubt many victims of our insane asylums have become such by failing to find any time or anything to amuse and cheer themselves.

A RIGHT AMOUNT OF RECREATION NEEDED.

The mind has a wonderful influence on the body, therefore a proper amount of amusing and cheering recreation is absolutely necessary for the good of both mind and body. Even Christ with the serious problem of the salvation of mankind before him, did not forget that the mind as well as the body needed rest and recreation; for when the people were thronging him from all sides, he said to his disciples, "Come ye yourselves apart into a desert place, and rest a while." He wanted them to get away from the mental strain and the serious thoughts produced by constantly beholding and laboring with those who were sick and suffering, to a place where they could enjoy nature and nature's God, and thus obtain the needed rest and recreation. This should serve as a lesson for parents, especially Christian parents. There is great danger at the present time

of wanting to spend too much time in whatever line of work we are engaged in, forgetting not only the necessity of recreation and rest, but also that more work will be accomplished and more good will be done by taking time to heed nature's demands for rest and recreation. If Christ and his disciples could leave the great and good work they were doing, surely we can leave ours much more easily; and if we fail to do so, we will suffer for it in some way.

Some physiological writers put it thus: "Eight hours for work, eight hours for sleep, and eight hours for recreation." Whether it is absolutely necessary for every one to spend this much time in recreation I will not say; but I will say again that if people would spend less time in work and more time in play, they not only would be happier and enjoy life better, but would live longer and consequently do more work. Especially do children need recreation and amusements. See how natural it is for them to play, and see how unnatural it is for them to be loaded down with cares and serious problems. Everything wants to play while young—the colt, the calf, the lamb, the puppy, the kitten, etc. Why is this? It is nature's way of development; and if hindered or stopped it will hinder or stop development. So if you do not want to retard the mental and bodily development of your children, see that they are allowed to play as well as work; and not only this, but you must encourage them to play, by providing the proper means and places.

PARENTS SHOULD TAKE INTEREST IN THEIR CHILDREN'S
PLAYS.

Do not be afraid to stop your work and throw off the cares of life long enough to make arrangements for playthings and for playgrounds or places of some kind for your children to amuse themselves; and to go a little farther, do not be afraid to stop long enough each day to join them in their play or to help them plan out some new and interesting plays. This will more than pay in the happiness and pleasure it yields not only to the children, but also to the parents.

Sometimes we talk of family reunions, and it is with the greatest of pleasure that we meet our dear ones after being separated; but rarely are these reunions complete, as one or more are generally missing. Perhaps some are unable to join the circle on account of distance; one or more may be dead and gone forever. But there is a time when family reunions can and should be held without any missing members. Husband and wife should spend some time daily enjoying each other's society, free from every care and serious thought, from the time they found a home of their own; and when their union is blest with children, they should adhere the more strictly to this good and wise rule. What can afford more pleasure to parents than to lay aside and forget all their troubles and cares and all their duties, while they join their happy and care-free children in their innocent sports and plays. The pleasure it affords the parents should be enough to induce them to do it,

without even thinking of the good it does the children and the love it pours into every part of their home. The daily season thus spent in happy family reunions can be surpassed in their good influence on home only by the seasons spent around the family altar in worshipping the Creator of the universe and the Founder of home. In spending an hour or so in a daily family reunion in which parents and children melt together into one, by the parents' descending to the interests of the children, we not only make home happier, healthier, and better, but make ourselves the confidential friends of our children—a relationship which is so necessary as they pass through the straits that lie between childhood and maturity.

We should be just as careful to provide playthings and to take an interest in our children's plays and sports as we are to see after other lines of training. If we do not, we shall be the cause of their seeking recreation and pleasure away from home and under wrong influences. Nature is like a river—you may dam its currents from bank to bank, but in so doing you cause it to overflow and cut a new channel, thereby producing disaster and ruin.

Let us be careful how we treat and how we train the natural tendencies in our darling children. There are carnal traits that must and can be held in check until removed by the salvation of their souls; but human traits and tendencies should be encouraged and trained, not hindered. You should provide the place, set the time, and choose the modes, means, and

companions for your children's play and sports; and in doing so you must be wise and considerate, and not think it a kind of side issue with which you need not bother yourself much.

THE NEED OF PLAYS AND PLAYGROUNDS IN LARGE CITIES.

The following quotation from the "Annual Report of the Department of the Interior" not only shows the sad lack in American cities of furnishing the proper playgrounds for children, but also shows that the immorality and the undermining of physical and mental health resulting from this unnatural condition is being more and more realized:

"There is to-day an effort to replan our cities so as to make provision for play. The playgrounds are at present inadequate, but the movement is so vigorous that we may hope for much improvement in the near future. In order to secure sufficient play-space for the children somewhere, from every fifth to every fifteenth block should be left vacant, according to the density of the population. If there were a playground in every fifth block in lower New York there would still be more than a thousand children for each acre of playground. Some time, perhaps, we shall have a law setting a minimum playground space for each child which no city will be allowed to disregard. The provision cannot be adequate until playgrounds are located in each ward as regularly as the schools. This minimum limit should not be less than one acre to every five thousand children, and one acre to every thousand children would scarcely be adequate. This,

must, I think, be obvious to all. Yet, when we consider actual conditions, we find that in some of our cities there has not been an acre of playground to a hundred thousand children. In the lower east side of New York there have been more than two hundred thousand children with no playground but the streets.

"New York now sets aside \$300,000 a year for purchasing sites for playgrounds. It would probably cost \$100,000,000 to purchase the ground to furnish the six hundred thousand children in New York with the four or five hundred acres for playgrounds which they need. At this rate it would take New York some three hundred years to provide herself with playgrounds, supposing the population not to increase and the land values to remain permanent. However, the securing of this \$300,000 was a great victory for New York and we may hope that it is seed sown in good soil. In the solution of this playground problem lies very largely the solution of one of the great problems of city life, that of providing decent conditions for the young. The providing of better conditions for the children would tend also to increase the size of families among the more intelligent classes—a consummation greatly to be wished."

The "Report" farther shows that many influential men and women are laboring for better conditions in this respect, both from a public and a private standpoint. Mr. Schwab, the former president of the United States Steel Corporation, has provided a playground for the children of New York, as well as a

huge ship to carry them to and from it, which will finally mean an outlay of about \$4,000,000. This is all very good, but it is not sufficient either in quality or in quantity. Home is the place for children, and every home should be provided with proper means for children's plays. Play and sport should be allowed and encouraged not only during the first years of a child's life, but through youth and even after maturity is reached.

AMUSEMENTS AND SPORTS A PART OF CHILD-TRAINING.

To rightly regulate and to decide what kind of amusements to allow, is a difficult problem for most parents, especially when youth takes the place of childhood; but it is something every parent must meet, and we will not pass it by. There comes a time in the life of every boy and girl when their development of mind and body demands a change from childish plays to youthful sports and amusements; and parents must not think that because the children are now old enough to do considerable work they (the parents) need not pay any more attention to this natural desire for amusements and sports; but as this is the most critical age in a child's life, parents should devote even more of their time in looking after their children's sports. This mistake is made by some very pious and religious parents. Work is all right and religious training absolutely necessary, but it is also parents' duty to rightly train every trait and faculty in their children's natural make-up. Behold

how natural it is for your boy and girl to want to go to the circus, the show, the ball game, the dance, the picnic, the party, etc. The invention of the numerous games and sports for the young is only the outcome of a natural inclination; and no matter whether these are good or bad, they teach us that our boys and girls demand sports and amusements in order to develop healthy and natural minds and bodies.

While it is sadly true that many of these games and sports are ruinous to the health and the morals of our youth, yet the natural demand for these things must not be overlooked nor cut off because of the perversion and abuse it has undergone. Parents that wish to rear their children in health, morality, and Christianity can not allow them to participate in the amusements and sports common in our land, but must provide substitutes, or they will find themselves damming up the stream, only to make it shortly overflow its banks. Boys and girls thus checked will either come short of the development of mind and body of which nature has made them capable or finally disregard all parental restraint and throw themselves headlong into the whirlpool of unnatural and sinful pleasures. Therefore let all parents take this matter seriously and realize that it is a part of their children's training and that it will help the children to develop into strong-minded and natural men and women.

Parents should learn the nature of the amusements they allow their children to participate in and should

also be able to give a reasonable answer to the children's natural queries as to why they can not take part in certain sports in which most children in the community are allowed to indulge. No harsh, hasty, nor unreasonable demand of obedience will do. You must first explain why it would not be good for them to do as they see other boys and girls do; then make them feel that it is solely for their good and because you love them that you object; next appeal to the love they naturally have for you as parents; then tell them gently and firmly that you neither can nor will give your consent, and finally do your best in planning something to take the place of the things you demand them to forego. If parents have so acted toward their children and so trained them from infancy that they have their absolute confidence and reverence, they will not find it hard to keep them from being ruined or even harmed through immoral and unchristian amusements.

DANCING AND WHY IT SHOULD NOT BE ALLOWED.

It would be impossible to name all the sports, games, etc., that are objectionable and harmful, and much less can we give all the reasons why they are so; but we will name some of the most common, for the help and benefit of those parents who desire to do the very best by their children.

Dancing is an amusement known and practised by people of every tribe and nation. Many, even church-members, uphold it as a very beneficial amusement

for the young, and many parents are very anxious to have their boys and girls attend the dancing-school at a very early age. The arguments produced in favor of it are that it makes its devotees graceful in form and that it is a healthful exercise for the body and a splendid recreation for the mind. Some of this may be true, but there are other things connected with it, which not only destroy the benefit it otherwise might afford, but make it ruinous to the health and the morals of our children. The exercise it affords for the body is more than overbalanced by the late hours and by the exposure caused by being overheated and then going out into the cold. Anything that breaks into the regular hours for sleeping can not be other than injurious to health; and not a few cases of pneumonia and consequent deaths have resulted from the exposure that nearly always accompanies the dance. Therefore dancing can not be considered as beneficial to health, for it is the opposite. It may be a help to the young in acquiring a graceful form and carriage; but if parents will train their children to hold their bodies in a proper position at all times and to wear the right kind of clothing, there will be no need of anything else for this purpose.

The mental recreation afforded by dancing is more than overthrown by the immoral influence that invariably accompanies it. Any amusement must be largely judged by the company it affords our children; and it is an acknowledged fact that the dancing-hall is always more or less frequented by the

vile, the base, and the immoral, who make the embrace of one of the opposite sex, not allowed at any other time or place, a gratification of their lascivious minds and thoughts and a temptation to the innocent and pure-minded. Many innocent girls and boys have lost their innocence and virtue as a direct result of their association with the vile characters with whom they came in contact while in the dancing-halls. Think of your daughter in the arms of a man who has perhaps already ruined several innocent girls, or your son embracing girls who have been thus ruined!

Even laying aside all thoughts of the bad company, it certainly would not require much consideration to realize that the close contact of the sexes in the dance is no protection for chastity or virtue, and the changing of partners can only add to the harm thus done. Anything that lowers the standard of exclusiveness in natural love and affection can not be too severely condemned. We are sure we are neither rash nor unjust in calling dancing-schools flirting schools, and the dancing-halls schools of vice and licentiousness. Parents should have their eyes opened to this. If it is no harm for your girl to let all the young men embrace her interchangeably a good part of the night or all night long, then why not allow the same thing at other times and places in your parlor or on the street? I know you will feel horrified at such a suggestion, but be consistent about it. One is really no worse than the other; but if there were a difference, it would be worse in the dancing-hall, away from

parents and home and uncondemned by public opinion, than in any other place. All fathers and mothers and all who desire to lift up the standard of home should condemn dancing: for as long as public opinion sanctions it, it will continue to ruin the morals of innocent girls and boys. The following quotation from an ex-dancing-master should serve as a warning to all parents who think it should be allowed as an amusement for the young:

"It is a startling fact, but a fact nevertheless, that two-thirds of the girls who are ruined fall through the influence of dancing. Mark my words, I know this to be true. Let me give you two reasons why it is so. In the first place, I do not believe that any woman can or does waltz without being improperly aroused, to a greater or lesser degree. She may not, at first, understand her feelings, or recognize as harmful or sinful those emotions which must come to every woman who has a particle of warmth in her nature, when in such close connection with the opposite sex; but she is, though unconsciously, none the less surely sowing seed which will ripen, if not into open sin and shame, into a nature more or less depraved and health more or less impaired. And any woman with a nature so cold as not to be aroused by the perfect execution of the waltz, is entirely unfit to make any man happy as his wife, and if she be willing to indulge in such pleasures with every ballroom libertine, she is not the woman any man wants for a wife. It is a noticeable fact that a man who knows the ways of a ball-

room, rarely seeks a wife there. When he wishes to marry he chooses for a wife a woman who has not been fondled and embraced by every dancing man in town.

"The following 200 were cases of girls who are to-day inmates of the brothel and whom I talked with personally. They were frank to answer to any questions in regard to the direct cause of their downfall, and I gathered that these were ruined by:

Dancing-school and ballrooms.....	163
Drink given by parents.....	20
Wilful choice	10
Poverty and abuse.....	7

200

"I know of a select dancing-school where in a course of three months eleven of its victims are brothel inmates to-day."—*Ballroom to Hell*.

THE THEATER, SHOW, CIRCUS, ETC., ARE PERVERTED AMUSEMENTS.

The theater, the show, the circus, the fair, etc., are considered by many as excellent amusements and good recreation. No doubt these places afford a great deal of amusement to those who frequent them; but it is not simply amusement that is needed; it must be of the right kind—the kind that will produce good, and only good, results. Theaters and shows are in many respects as harmful to the mind and morals as are novel-reading and dancing. The many public scandals in what is sometimes called high society, connected

with theaters and theater-goers, and the indecent performances of women immodest in dress as well as in words and actions, afford an abundance of proof that these places are not good places of amusements. Anything which lowers the standard of sex and home life, should be condemned, no matter how much amusement it may afford.

We do not say all actresses are unchaste, but we know some are; and the performances that afford the wild excitement called amusement, in these places, is, to say the least, defiling and degrading to the minds of men and boys. Besides this, the performing or acting out of novels and imaginary characters in such a fascinating and exciting manner can not but produce even a worse effect on the mind than novel-reading itself and therefore is the more objectionable of the two evils. Such vile, exciting plays tend only to produce a worse strain on the mind than serious mental labor and therefore can not be called mental recreation. I have had people tell me that it was several nights before they could stop dreaming about the false characters represented in theaters and shows.

There may be some things about the circus, the fair, etc., that are very good; but there are also some things that are very bad. It certainly is interesting and harmless to look at animals and other things of nature common to our country; but who does not know that shows, gambling-dens, etc., are to be found at almost every nook and corner and that every effort is made to draw the attendants away from the things that are

good to these places of harm? So fairs and circuses may have a very bad influence on the young and hence can not be considered as good places of amusement for them. If we desire to have our children look at animals for amusement and recreation, the public parks and zoological gardens to be found in most large cities are excellent places for that purpose. The fair and the circus come only once in a while, then only to draw on the revenues of the community, and would therefore be of no real value for amusement and recreation even if they were not harmful rather than beneficial in their influence upon the minds of the youth; for recreation must be constant instead of annual or biannual.

OTHER OBJECTIONABLE AMUSEMENTS.

Baseball, football, prize-fighting, wrestling, etc., are especially injurious when engaged in after the customary manner. Excess leading to physical injury is more often the result than the exception in these games; and that which tends to destroy the physical powers of the young certainly is the very opposite of recreation, therefore is to be condemned. Prize-fighting and public wrestling are not only unchristian, but inhuman, and hence should not be allowed. Neither should parents allow their children to frequent places where such things are held. Parents should explain to the young the evil of these and similar games and sports.

In objecting to amusements commonly practised and

upheld in almost every community, we do not desire to be extremists, but we do want to speak a word of warning against all unnatural and unscriptural amusements and revelry. We are aware that many will consider us narrow-minded and cranky; but let us not forget that an unnatural and perverted condition exists in nearly every part of human life and that it is these unnatural and perverted things that bring the bad results, or punishments for breaking nature's laws; and is it not reasonable to suppose that the same is true of many of our amusements? Custom does not make law in this respect, neither will it stop the bad results of perverted nature.

The best way to decide what is natural and good is to consult the Bible, as it always agrees with nature. Let us do so in regard to the attitude we should take toward popular amusements. The following is the language of the Apostle Peter: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatry: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." These strong terms in condemnation of the customary amusements and sports of the people in those days, apply with equal force to nearly all popular amusements in our day, even down to the Fourth-of-July celebration and the church festival, as they are all more or less filled with intemperance and excess. Night carousing and gluttony can never

be beneficial, but can only work disaster to soul, mind, and body. We do not desire to be understood as being against patriotism and religion, for we admire both; but we must warn parents against sports that annually cost the nation an enormous sum of money and many lives, besides the health and character of many of its citizens. Amusements with which intemperance and oftentimes even gambling are connected, are far from being related to true religion.

Some may think that it would be all right for Christians and older people to abstain from these things, but that young people, who perhaps are not even Christians, could not be expected to stay away from such amusements although there may be some things very wrong connected with them. Such reasoning, however, will not stand. There is nothing good for anybody in anything the Bible condemns, and the Bible lays on Christians no restrictions that are not good for every one to place on themselves and on their children. Every law of the Creator, whether natural or scriptural, is for the good and best interest of his creatures, whether young or old.

WHAT SPORTS AND GAMES TO ALLOW.

We will now consider how we may best provide amusements for our children without making an allowance for those games and sports that are injurious. First, it should be remembered that home is the place for all good things; and good amusements should be kept as near home and home influence as possible.

It is, perhaps, not possible always to have our children at home; but our home training and influence must go along with them, or the amusements participated in away from home will prove to be harmful instead of good. The father and mother who have so lived and have reared their boys and girls as to make home the center of attraction, the charm of their lives, can easily find amusements for them even when they pass from childhood to manhood and womanhood; but where home has no special attraction for the young, they will seek for something attractive away from home and home influence. The home that is the most natural and most happy will have the most attraction for the children. If parents would do their best in making their own home attractive, their children would not have so much desire to seek amusements where they are sure to come in contact with wrong influence.

Some are very strenuous and thoughtless in condemning games of different kinds, because these are carried on in a wrong manner in places of so-called amusements. Many mistakes are made in this matter. Singing should not be condemned because of the foul songs of the harlot; neither should sports be condemned because they have been used for gambling or because they are carried to excess by some. The proper thing to do is to take away the gambling and the excess, and then if the game is harmless and good, not only to allow our children to play it, but to provide it for them. There is no real objection to ball-

playing for boys and young men, and to croquet and tennis for girls. And perhaps other sports are in themselves just as harmless. However, in allowing such games great care should be taken that they are not carried on to excess nor for the purpose of emulation; for not only is emulation wrong, but under such circumstances the games fail in affording proper recreation and amusement for body and mind, as they then tend to physical strain and mental excitement. Parents should see that moderation is practised in all games and sports they allow for their children and that the purpose—physical and mental recreation—is not lost sight of.

Parents should take an interest in such games and sports as they allow for their children, if not by actual participancy, at least by their presence whenever possible. One time a father of a large family told me that a certain woman went to the circus in order to be with her boy, who was determined to go. The father thought it very wrong for a Christian to go to places of worldly pleasure; but upon inquiry I found that, although he did not go himself, he allowed his children to go. On learning this I told him that I thought it worse for him to let his children go without his presence and influence than for the mother to go with her boy. It would be better, I am sure, for parents to accompany their children to places of objectionable amusements and games than to allow them to go alone. But neither should be done. Provide the children with the best possible amusement

at home and make it as attractive to them as possible, and if home and home influence are what they should be, these things not only will do much to keep the young from desiring to go to objectionable places for pleasure and sport, but will put more life and cheer into home life in general.

A good way is to let the children themselves have a voice in choosing home amusements, thus making it a matter of counsel between parents and children. In this way the children and young people will be most pleased and hence most benefited. At the same time the parents will have a chance to exert an influence against anything not good for their children, by giving their wise and well-meant reasons for objecting. It is always necessary for the parents to use good sense and reason in everything, in order to make the children see and understand that your object is their good.

FAMILY OUTINGS TO BE RECOMMENDED.

While home is the place for amusements, yet it is necessary to sometimes get away from the four walls, the small lot, or even the one hundred and sixty acres that make the shell of home. It would be well for every family to take an outing at least once a week. This would be good both for the children and for the parents; and it would not hinder them from performing their duties in life, as it would not only make them stronger and more able to bear the burdens, but also cause them to live longer. Even those who are

employed by others should have a chance to get away from work and responsibility some time each week, because of the need of recreation. There are many firms now that close Saturday afternoons; and employees could make no better use of this freedom than to take their families out for a pleasure ride or walk, according to circumstances. Amid the dust, the smoke, and the immoral influences of city life there is not much chance for parents to provide good amusements for their children; but they can at least take them outside of the overcrowded districts to rivers, lakes, parks, or to whatever the natural surroundings afford, and there enjoy with them the beauties of nature. At such times as much freedom should be allowed to all as possible, and all care, sorrow, and trouble should be forgotten.

Make the children happy, and they not only will make you happy in return, but will be much easier to train in the way they should go. Remember that it is necessary that young people, and even old people, be provided with something which serves as recreation for mind and body, and that it is the duty of the parents to do their very best in this respect as in all others.

Chapter XXI.

MANHOOD AND WOMANHOOD.

Changes at the Age of Puberty—Ignorance of Many Parents Detrimental—Outward, or Physical, Changes—The Mental Changes—The Awakening of Natural Affections—The Right Attitude of Parents—Self-control Should be Taught—Teach Them How to Become Good Husbands and Wives—Love for Children Should be Inculcated—The Right Society for Young Men and Women—They Should be Taught How to Conduct Courtship—The Need of Physical Care Should Not be Neglected—They Should be Taught Physical Labor—Young People Should Learn Economy.

THERE comes a time in every home when boys and girls must change from childhood to manhood and womanhood. They can not always remain children; neither should we wish to have it so, but should hail with delight every natural development of our home-treasures and should not forget to be prepared to be the needed help to them at all times. The old idea that when children are small, they trample upon your toes, and when large, they trample upon your hearts, should never be thought of; for it is neither natural nor necessary that such should be the case; and sayings that speak only of the perverted side should not be made the standard for any home.

CHANGES AT THE AGE OF PUBERTY.

Every stage or change in our children has something beautiful and grand about it. This is truer at

the age of puberty, or when they change from childhood to manhood and womanhood, than at any other age or change. What could be more beautiful than the appearance of the man and woman made in the image of God? The bursting of the rosebud into a beautiful and fragrant rose is only an incomplete comparison with the beauty and the fragrance of the bursting of childhood into manhood and womanhood, with all the noble traits and characteristics that accompany this transition. If all parents could be made to see the wisdom and the glory of nature's God in thus planning the natural development of the race, they would not have so much trouble in understanding how to train and what to teach their boys and girls at this most glorious and also most dangerous period.

Teaching and training are more necessary than ever before. Naturally, one would think that, when children begin to be men and women, they would not need the guiding and governing hand of wise and loving parents so much as in childhood: but when we remember that they are just entering upon a new, and, to them, an entirely strange stage of life; that the changes are so strong and numerous; that many characteristics of human nature which have hitherto lain dormant and which they have never before been conscious of possessing, awaken at this period; and that they are new beings entirely, we can easily see the need of wise and helpful teaching and training. Remember that they have never been men and women

before and that hence they have need of your kind and loving counsel and advice; and you must so understand them and the changes through which they are passing that you will be able so to steer them through the channel lying between puberty and maturity as not only to avoid the dangerous rocks and shoals, but also to make them reach the final haven with a well-balanced cargo of strong and noble manhood and womanhood. They will be under your care and perhaps under your roof only a few more years; so be sure to bestow upon them the parental love and care that will not only make them love and esteem you highly, but also make them capable of having a happy home of their own.

IGNORANCE OF MANY PARENTS DETRIMENTAL.

Because many parents are not aware that there are inward changes much stronger than those which appear outwardly, they can not have the proper sympathy with their son or daughter in the differences they notice in his or her disposition and ways, nor do they know how to manage boys and girls passing through these changes; they do not realize the change that is taking place in their children's sexual natures not only physically, but mentally as well. This ignorance on the part of many parents is extremely detrimental to their home and their precious children. They perhaps wonder why it is that their boys and girls are so hard to manage and why they give them so much sorrow and trouble, not realizing that their

children will suffer the most when things do not go right at this period. The suffering of the parents at least must end with the grave, if they have obtained the mercy of Him who died to save, while the misunderstandings and wrong training will affect their children for lifetime and may even affect their children's children. Therefore parents should put forth an extra effort to learn and understand the changes that take place in children at the age of puberty, and thus fit themselves for their parental duties and privileges at this period.

OUTWARD, OR PHYSICAL, CHANGES.

The outward, or the physical, changes are not hard to discern; but they need to be fully understood by parents, so that they may be able to properly teach the young how to care for their bodies, for a lack of understanding and care at this time is sure to prove disastrous to the man or the woman in after-years.

In the boy a change is noticed in the voice, which at this time begins to change from a feminine tone to a coarser and masculine sound. This change is not sudden, but, like all other natural developments, is gradual. It makes the boy appear awkward in speaking and singing and causes many boys to be bashful. Some ignorant people will make fun of them on this account, but parents at least should realize that it is only a natural change and should know how to explain it to him, and they should encourage him in this. Fine, downy hairs begin to make their appear-

ance on his face, which also goes to show that the boy is becoming a man and will soon have a beard. This, too, should be rightly understood and explained to the boy, instead of his being teased about it. It is sad, but nevertheless true, that the things connected with the noblest part of humanity—manhood and womanhood—are generally turned into lightness and frivolity more than any other things. This is the cause of much perversion of nature and the consequent awful results. There is also a change in the outward parts of the sexual organs, but it will not be necessary to describe these changes in particular.

The physical changes in the female are just as marked as those in the male. Before puberty there is but little difference between the boy and the girl in form, but at this age the form of the girl changes—her breasts begin to enlarge, her hips to broaden, etc. At this time the menses also make their appearance. All these changes tell us that nature is making a woman out of the girl and is fitting her to fill a woman's place—that of a wife and mother.

THE MENTAL CHANGES.

The mental changes are even greater than the physical. Although they are invisible and therefore often unnoticed, their effects are sure to be manifested. There is more will-power and a tendency to be more unruly than before. Many parents and guardians, not understanding this change, think it all

stubbornness in the child; therefore they feel determined to crush it out by force: but they soon find they have lost their control; and perhaps the child, instead of submitting, will leave home, thus breaking the parents' hearts. The fact of the matter is, the child is becoming a man or a woman, and this wilfulness is nature preparing them to take up the duties and responsibilities of life for themselves. If parents would understand this and act accordingly, their children would not run away from home or home influence when they need it the most.

Parents should encourage their boys and girls in deciding things for themselves just as far as their decision is good and should be very patient, loving, and firm, in turning the stronger will of the coming man or woman away from the wrong and toward the right. This should be started before puberty, but it is especially necessary then. We must realize that the children develop in mind as well as in body, and that they will not always remain children, but must learn how to think and do for themselves. Boys especially will be strong-willed at this period, and they should be encouraged the most, as well as receive the most patient training. Use loving reason and explanations in getting the right to prevail, instead of cutting them off with a short demand of obedience. Tell them you are glad that they are getting old enough to take an interest in things about home and business and that you appreciate their counsel.

It can not be expected that the child will not some-

times make a mistake in its judgment and decision nor that it will know as much as its parents; therefore the parents must exercise a guiding and restraining influence. At the same time, however, let it be remembered that the child is more on an equality with father and mother than ever before, as it is becoming a man or a woman. For this reason parents should treat its judgment with due respect even when it makes a mistake—not respect for the mistake, for it must be corrected, but respect for the awakening mind and will of the coming man or woman. But the looseness of many parents, who let the undeveloped and inexperienced mind of the boy or girl govern, not only his or her own actions, but the parents themselves, can not be too severely condemned. Understand your children and what is for their good; then use your influence and control to restrain their awakening but inexperienced wills from leading them astray. Parents should have their child so trained by this time, and even long before this, that by appealing to its reason they can constrain it to obedience instead of having to use force; but they must not allow the child to go wrong.

THE AWAKENING OF NATURAL AFFECTIONS.

Perhaps the greatest as well as the grandest change in the child at the age of puberty is the one which takes place in their sexual natures, not so much in the outward organs as in the inward emotions and desires; in fact, this change is that which makes them

men and women. It manifests itself in their behavior and attitude toward the opposite sex. If they are pure minded, they act only the gentleman and the lady. The boy will begin to pay courteous attention to girls and will not only feel but act as if he were their protector. He begins to feel that he must have a special care for them, that he must help them where needed, etc. This is only natural; for he is beginning to take his place as a man who looks upon woman as "the weaker vessel" and upon himself as her protector and as the one who is to nourish and cherish her. And it is just as natural for the girl at this age to begin to receive the attentions of the opposite sex with appreciation and courteous acknowledgements.

This natural affection must not be crushed nor made fun of, but must be guided aright. We do not mean to say that boys and girls should pair off and make love to each other at this age, for such should never be done until their awakened manhood and womanhood have ripened into maturity both physically and mentally. The beginning of this sexual awakening has taken place, and it neither should nor can be gotten rid of. It may be crushed and perverted to the detriment of the child and all concerned, but it can not be kept back after it has once made its appearance. The love-imaginings and love-aircastles of boys, and even of girls, at this age, may seem rather foolish; but even if they are, they are still the outbursts from the fountain of nature, the flow of which

can not be stopped, but should be turned into a right channel by those who have control.

THE RIGHT ATTITUDE OF PARENTS.

Father and mother, you should not tell your boy or girl that his or her notions of love for one of the opposite sex are foolish, that they must be given up at once, etc.; for by so doing you do not stop the flow of awakening love, but only greatly weaken your influence over the son or daughter. You should still encourage your children to tell you all about their affairs, especially love affairs; and when they do open their hearts to you, you should treat them, not with censure and ridicule, but with sympathy, respect, and encouragement. Tell them that although you do not like to lose them from home, it is all right for them to love, and that you expect them some day to be married and have a happy home of their own, where you can come to see them, etc. And when you are in possession of that priceless treasure, the confidence of your boys and girls, then use your guiding hand in these affairs of your children. Tell them that in order to make a success of love and marriage they will need not only to control their love and desires until they have reached the age of mature manhood or womanhood, but even then to be very careful in choosing a companion. Use not only the happy homes around you, but also the ones where misery reigns, in order to show them the need of carefulness. Tell them that you will be glad to talk with them on this

subject whenever they wish; that you will be pleased to give them whatever counsel they desire; in fact, that you will be their confidential friends in this matter and in all others until they need your counsel no longer.

And while you want them to wait and put restraint on themselves, be their lover or sweetheart as the case may be. The mother should be her boy's first sweetheart, and the father his daughter's first lover. Mother, let your boy not only talk love to you, but caress you all he pleases; let him take you in his arms and hold you on his knees, etc. Father, take your loving and lovely daughter in your arms, hold her on your knees, caress her, and let her caress you all she desires. It will do her no harm if you are a pure man, and such you surely ought to be if you are a father of boys and girls. Where home is happy and good and the right prenatal influences have been exercised, boys will naturally cling more closely to mother and girls to father; and no doubt this is so for the very purpose above mentioned.

Parents, you must have the full confidence of your children at this age—not only their confidence in your love and good-will, but also their confidence in your judgment and counsel. Some parents are selfish and do not want their children to marry nor to think of marriage. If you are of that class and your children listen to your perverse and selfish counsel, it will ruin their manhood and womanhood; but they will likely lose confidence in your judgment, because

they justly feel you are not able to give the right advice. Remember that although it will mean a great sacrifice for you to lose your beloved children out of your own home, yet it is natural for them to love and to marry. You can not change the laws of nature, and you have no right even to try to do so. Whatever you do for your children, be their confidential friends to whom they can and will go with all their affairs, especially their love affairs. Do not feign to be interested in their plans, but be really and truly interested, for you have no greater interests anywhere than to make the very best out of your boys and girls now entering manhood and womanhood. This confidence between parents and children must of course begin long before puberty; but it should be so complete by this time that it not only can be carried on through the years of unfolding manhood and womanhood, but can even be increased during this glorious but critical period.

SELF-CONTROL SHOULD BE TAUGHT.

We will now notice some things that children should be taught at this age. It is obvious that the things most necessary for their future life and success should be taught the most. Some parents provide their children a college education, but neglect to teach them the things that will make them able to get the benefit from such an education.

One thing absolutely necessary for them to learn at this age is self-control. The time is fast arriving

when you can no longer control them, and perhaps even now you find it impossible to do so, for the very reason that you are trying to control them in things wherein they should control themselves. You must begin to teach them self-government and to let them practise it as far as they are capable of doing so; the more the better, but never any more than what will be a benefit to them.

No human being can get along without being governed and controlled; and if he does not control himself, others must do so. If parents can not control their boys and girls, the laws of the land, being made for the lawless, must of course take hold. But true manhood and womanhood will be able to exercise self-control in every respect; therefore parents should see, not only that their boys and girls are well governed and disciplined, but that they (the children) learn to govern themselves. Teach them the need of controlling every propensity of their being, by explaining the benefit it will be to them, and be sure you practise what you teach them. Every passion and every characteristic of manhood and womanhood must be controlled by the reason and the good sense given us by the Creator, or else these passions and characteristics will be a curse instead of a blessing. You can not always control your children, for they will become men and women; but you can teach them self-control and gradually give the reins of government into their hands. Letting go suddenly is almost sure to cause a runaway that will end in destruction.

TEACH THEM HOW TO BECOME GOOD HUSBANDS AND
WIVES.

We will now take a passage of scripture for the basis of what to teach children when they are called young people. "The aged women likewise, that they be . . . teachers of good things; that they may teach the young women to be sober [margin, wise], to love their husbands, to love their children, to be discreet, chaste, keepers at home, good," etc. This, we feel safe in saying, is the best rule that ever has been or ever will be written regarding what to teach the young; and it will prove a blessing to all who will follow it.

The first thing to teach young women, and young men as well; is that they should be sober, or wise. Life is not a dream nor a novel, but a stern reality that demands all the reason and wisdom men and women are capable of possessing through the mental faculties given them by the Creator. Let them learn to understand things regarding their present and future life as they really are, and not in a light, frivolous, and senseless manner. Teach them both sides of life—the good and the evil—and teach them that it depends wholly upon their choice whether theirs will be a success or a failure. The next thing is to teach them to "love their husbands." Our boys can not all be statesman, lawyers, doctors, preachers, etc.; neither can our girls all be authoresses, school-teachers, stenographers, etc.; but all our boys can be men and all our girls can be women, if they are taught and trained in the virtues that pertain to true

manhood and womanhood; and as men and women, they can be husbands and wives, fathers and mothers; and it is more likely they will be such than anything else, therefore parents should put forth more efforts to teach their boys and girls how to be good husbands and wives than how to fill any other position in life.

Much injury to the young and to their future lives and homes, especially to young women, is done by wrong teaching on this very subject. Few homes are natural and good, and mothers are generally sure to tell their girls about their own sad experience, not realizing that thereby they are almost sure to give to them a like sad life and experience. Many young women, instead of being taught to love and respect the opposite sex and to be sure to select a life-partner that they can love and honor, are taught that men are not gentlemen but sensual brutes; that they have no tender, nourishing, and cherishing regards for a woman's feminine feelings, etc. Worse things than these are sometimes taught by the mother to her young daughter, which we blush to mention even in this plain writing.

Some mothers do not want their daughters to marry at all, and others want them to marry so as not to be left on their hands as old maids. Both these desires are extremely unnatural. Girls are intended to be wives and boys to be husbands; and the object as well as the teaching of the parents should be to make them the very best husbands and wives possible. In order to do so they must teach them the true standard

of the sexes and of marriage and home. Most people have good ideas of what husbands and wives ought to be, even if they do not carry them out. The father can do his girl a great deal of good by teaching her to be the kind of woman he thinks he would love and admire, and the mother can do the same to her boy by teaching him to be the kind of man she herself would love and reverence. Instead of giving the young a false idea of true manhood and womanhood, that will keep them from trying to fill their places as husbands and wives, teach them a love for a true and noble companion and to be such a companion themselves; for this is the best teaching ever given to young men and women.

There are many wicked men and fallen women, who would not be able to make their companions happy; and we should do our best to keep our sons and daughters from being yoked up with such sad specimens of manhood and womanhood. At the same time, let us not forget to do our best in seeing that our own sons and daughters are so reared that they possess the virtues of true manhood and womanhood, so that they will be able to make some persons good husbands and good wives, and then let us do our best to teach them what kind of men or women will make suitable companions for them.

LOVE FOR CHILDREN SHOULD BE INCULCATED.

The next part of the teaching for the young is "to love their children." The love for children previous-

ly spoken of in this book should be taught to the young and especially to young women. Without this love women are unfit to become wives and mothers; for those who have abhorrence and shame connected with the way the holy and wise Creator has designed the race to be continued, can never have a happy home, nor can they bring forth and rear a family of good boys and girls.

Oh! the curse that the mother places upon her daughter when she teaches her how to avoid becoming a mother or imparts to her an abhorrence instead of a love for children and motherhood. What a reckoning it will be when such unnatural and perverted mothers have to give an account to God not only for themselves, but also for their children! The duty of mothers is to teach their daughters how to become good mothers, instead of teaching them how to avoid it. If they have themselves failed because of ignorance and wrong-doings, let their own sad experience be used as a warning to their daughters, not to keep them from being mothers, but to keep them from making the same sad mistakes. We appeal to the spark of true womanhood and motherhood that lies buried in almost every woman's soul. We do not blame, but pity, you; and we do ask you to do your best in making your daughters true and good wives and mothers and to do all you can to see that they find husbands that possess true and noble manhood, lest your darling children be doomed to a life perhaps much sadder than your own. To teach boys and

girls how to become good husbands and wives, good fathers and mothers, and how to choose companions possessing the same qualities, should be the main object of parents, especially after the age of puberty.

THE RIGHT SOCIETY FOR YOUNG MEN AND WOMEN.

Companionship has much to do with the character and life of every man, woman, and child. The old saying, "Tell me what company you keep, and I will tell you what you are," is not far from being right. But on the young, companionship has a double influence; for it will not only bear on their own lives and characters, but also have much to do with the choosing of a companion for life, as most young people choose their companions from the circle in which they move. And the young people who do not possess the good qualities of true manhood and womanhood are not good company for our children. Many sweet and innocent, but too often, ignorant girls in the matters of sex and companionship, have fallen to the depths of sin through the keeping of bad company.

A striking example of this sad side of life is found in the fall of Jacob's daughter Dinah. The account follows: "And Dinah, the daughter of Leah, which she bear unto Jacob, went out to see the daughters of the land. And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her." This shows too plainly the sad effect of young people, especially young girls, going out into the world, perhaps with-

out proper teachings and warnings. The daughter of the Patriarch was ravished, and ravished by a prince. Perhaps if he had not been a prince it would not have been possible for him to accomplish the ruin of the innocent girl, but his high standing and his low and fallen nature made the deed of wrong and shame possible. This should serve as a lesson to parents in many matters. It shows us that companions for our sons and daughters should be chosen, not according to their rank or grade in so-called society, but according to their real worth and true nobility—not of title, but of character. Some parents think more of riches and worldly honor than of character and feel very glad when their children, especially their daughters, are in such company, while perhaps it is the very thing that starts them in a life of sin, shame and ruin.

Let parents get the right idea of companionship, or of the value of men and women, and let them teach these ideas to their boys and girls, so as to make them able to judge both good and bad company for themselves; and then there will not be much danger of their downfall nor of their choosing a worthless wretch for a life-companion. We can not always be present to judge the companions for our children, neither should we want to do so; but we can and should impart to them the wisdom, judgment, and discretion necessary in this respect.

THEY SHOULD BE TAUGHT HOW TO CONDUCT COURTSHIP.

The same principle applies to courtship, but with

much greater force. The modern mode of courtship, allowed by most parents and carried on by most young people, is contrary to nature and is therefore ruinous to home and happiness. Moreover, it is often the cause of the downfall of the young.

In the first place, flirting, or changing partners, should and must be avoided by all who wish to lift up the standard of manhood and womanhood. It was no more the intention of the Creator, nor is it any more natural, for the young to toss their natural affections first to one and then to another, than for people to do so after being married. Courtship and love-making are the steps at the entrance to marriage and home; and no one should place his feet upon these sacred steps unless he intends to enter the place to which they lead. Girls and boys should be taught never to allow their affections to be drawn out by one of the opposite sex nor to draw out some one's affections unless they are willing and think it wise and right for their courtship to end in marriage. By this we do not mean to say that the young who have made mistakes in this should go on and make a worse mistake by marrying some one unfitted or unsuited for them to live with; but we mean that boys and girls should be taught to make the right choice in the first place, so that there would be no need of changing nor of breaking some one's heart and ruining some one's life, as well as injuring their own life and happiness.

Courtship is not marriage, and it should not be

considered so binding as marriage; but it is surely the next thing to it, and it should be held and conducted only as such. Neither should courtship be allowed until the young are not only old enough, but also fitted, to take up the responsibilities of marriage and home; and this they never really are until they are full-grown and fully-developed men and women. Tell them it is for their benefit to wait a while, rather than to be hasty.

Night is not the time for courtship. It is no work of darkness nor of shame, not something base or soft; but it is something manly and womanly, something right and proper. The perverted way most people have of viewing this and other things connected with marriage and home, is the cause of many being perverted and ruined. If your boy or girl of marriageable age chooses a companion and the one chosen is worthy as well as suited for your son or daughter, as the case may be, you should welcome this person into your home and hearts as your future son or daughter and should provide them a suitable place where, undisturbed, they can talk over their future life and plans, in the day time or at least in the evening before bedtime. By possessing their confidence you can be a help to them by telling them how to avoid not only the low and base, but the light and frivolous, that otherwise might creep into their courtship. Familiarities must be avoided; and young people should be taught to shun those of the opposite sex who seek familiarities, as these are not only some-

times dangerous, but always harmful. If these things are rightly understood by parents and are inculcated into the minds of the young, our sons and daughters will be safe from many harms and dangers to which they would otherwise be exposed. Remember that there are many rocks to be passed before their barks can reach the sweet haven of marriage and home; that you are their pilot; and that, therefore, you are to a great extent responsible if they make shipwreck of their young lives.

By counsel and advice you may help your children in choosing companions, but you must not choose for them, nor should you object to their choice, unless you have good reasons for so doing; and in doing so you should remember that your objections must be in something relating to the character or to the manhood or the womanhood of the person, and not like those parental objections often made. The following incident shows us how parents should take a sensible view of this matter. William Pitt, the Prime Minister of England under George III., was noted for his wisdom and good sense. One day a certain man of high rank and title called upon him in great disturbance of mind. Mr. Pitt asked him what was the trouble, upon which the caller said that his daughter was about to be married to one not worthy of her on account of being below her rank.

"Is the young man of respectable family?" Mr. Pitt asked.

"Yes," the gentleman answered.

"Is he respectable himself?"

"Yes."

"Has he an estimable character?"

"Yes."

"Why then, my dear sir, make no opposition."

This advice was taken, and the result was a happy marriage and a happy home. These are things for parents to look upon as well as to teach their children to look upon in choosing a companion.

There is, however, one more thing to take into consideration. When young people are true Christians, they should be taught against ever thinking of or choosing a companion that can not share their religious views and experiences. Not only is this sensible, and necessary in order to make home happy, but it is the injunction given in the New Testament—the guide for all Christians. "She is at liberty to marry whom she will, only in the Lord." Teach your children this precept if they are Christians; for it is the will of God, and hence it is sin to do otherwise. And it is also for their best interest and good. Those parents who are themselves true Christians should so live, work, and pray, as to have their children turn to God, at least before they enter into married life. Their salvation is the most necessary thing, the best thing of all.

**THE NEED OF PHYSICAL CARE SHOULD NOT BE
NEGLECTED.**

We have now considered the most important things

to be taught the young from the age of puberty until marriage; but there are still some things which, although not so weighty, are nevertheless necessary to consider as well as to teach and practise.

Their bodies should be well cared for at this period, so that our sons and daughters may make strong men and women to bear the burdens and responsibilities of life soon to be laid upon them. Girls especially should be taught the evils of corset-wearing and of lacing of any kind. Much of the suffering some pass through as wives and mothers has its origin in wrong habits and dress during girlhood. Special care should be taken during the monthly periods. Parents should be informed regarding these subjects in order to be able to teach their children right and healthful physical habits, as well as to give the needed warnings and explanations relative to wrong dress and habits. Study the chapters in this book treating more fully on these subjects, also other good books, and impart this information to your boys and girls.

THEY SHOULD BE TAUGHT PHYSICAL LABOR.

Another very important line of training at this age is teaching the developing man and woman how to work. Some parents think it beneath the dignity of their children to learn to do the most common kinds of work; but it certainly is more dignified and honorable for one to know how to do such work than to come to a place in after-life where one must do it

and then not be able to; and it is even more dignified to be able to do common work than to be dependent on some one to do it for us. The things that are regarded as common are generally the things that are the most honorable; and we are sure that nothing is more so than honest labor. It will certainly do the young no harm to learn to do all kinds of common work, and it is sure to do them much good. All parents should teach their children to work, both by theory and by practise, and especially at the age when they are about to leave their home.

The best education of a boy is that of being able and willing to take hold of any kind of common manual labor; and a girl's best education is found in the language of the scripture quoted some time ago: "To be keepers at home." This includes cooking, sewing, washing, ironing, and all other kinds of general housework. This is more necessary than to be able to teach school, to play the piano, etc. It is in harmony with nature and is therefore according to the plans of nature's God and hence it can not be anything but good. Neither does it hurt boys to learn to do housework; for in this way they can be not only a help to their mother while at home, but a help to the mothers of their own future children in years to come. A man or a woman who knows how and is willing and able to do the primary and most necessary work of life not only will be able to get through the world much better than those who are ignorant and uneducated in this line, but will be more able

and more apt to fill the many responsible positions that are always waiting for the right person; while those who are helpless in the little things are generally even more helpless in what are called greater things. Most great men started from the bottom of the ladder; and that is the best place for all young people to start, whether rich or poor, high or low.

But while general work should be first and the young should be taught that it never comes amiss to know how to do all kinds of work, yet the need of a certain occupation or life-work should be taken into consideration and, if possible, even chosen and began during the ushering in of manhood. Girls should be taught that their main work in life is that of guiding the house and the household, but men should choose some special work in order to fill their places in life. The choice of occupation should be made, not so much by the parents, as by the young man himself; for the thing he likes to do is generally the thing at which he will make the best success, let it be mental work, or some trade, or farming, which is the best of all temporal lines of work. Religious work is the best of all work if it is under the direction of the Spirit of the Lord.

YOUNG PEOPLE SHOULD LEARN ECONOMY.

Before young people start to do for themselves, they should also be taught how to manage and economize. Many young people never know where money comes from and consequently can not know its value.

Such young men and young women are handicapped in getting along financially. Let them learn how money is made and also how to save it, not to be covetous, but for the purpose of knowing how to get along themselves, as well as to be able to do good outside of their own circle in life. The scripture does not say in vain, "Study to be quiet, and to do your own business [manage your own affairs], and to work with your hands . . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing." Parents should study this good lesson themselves, as well as practise it, and should teach it to their children in a practical way. A child can be taught how to manage, by letting it manage the affairs of the parents, under their watchful eyes and guiding hands.

More will be found on these subjects later on, which will apply to the parents as well as to their children. With this we will close the second part of our efforts for home.

PART III—HEALTH.



Chapter XXII.

HOME AND HEALTH.

Disease and Death Make Home Unhappy—Health Natural; Disease Unnatural—How Long Man Should Live—The Cause of Disease—Man Should Know the Laws of Health and Life—Conditions upon Which Health is Retained.

WHILE natural love and matters relating to sex and the bearing and rearing of children, are the main things to be guided aright in order to make home happy, yet it is obvious there are other things to consider—things which have strong bearing on home and its happiness. One of these things is health and the laws governing it. These—health and its laws—we will consider in this part of the book.

Home may be measurably happy even if its inmates are not enjoying the blessings of health, if other circumstances are favorable; but it can never be perfectly happy without this precious boon. Especially is home affected if it is dependent upon the physical labor of its inmates for the necessities of life; but even where ill health does not cause any anxiety and sorrow as far as these things are concerned, it greatly limits the cheer and the happiness of home, not only for those who suffer the pangs of disease, but also for those who must constantly behold the suffering of their dear ones. Many fathers and mothers know too well the pangs of their hearts caused by beholding the suffering of their beloved children; and it is just as hard and sometimes harder

to see the parents in broken health and not only unable to give to their posterity nothing but a weak constitution that predisposes them to disease and suffering, but also unable to train and govern the ones already born.

DISEASE AND DEATH MAKE HOME UNHAPPY.

Diseases and premature deaths are the cause of much misery and the ruination of many homes. To prove this statement all that is needed is a few references from the statistics of deaths in this and other countries. We have already mentioned that about one-half of all children born die before they reach the age of five. How many millions of mother-hearts and father-hearts have bled with sorrow on account of the suffering and death of their dear little ones! But this is not the saddest side of the picture of home misery caused by disease and premature deaths. But when father or mother, or both, suffer and die, leaving their children helpless and unprotected orphans in this cold and wicked world, truly the cup of misery is filled to the brim; and yet how often is this the case! In the year 1904 1,416 homes in the State of Indiana were made fatherless or motherless, or both, by consumption alone. In the same year 1,001 mothers and 538 fathers from eighteen to forty years of age died from this disease in the same State. Taking these figures for a proportionate estimate of deaths from this and other diseases for the world in general, we should have numbers

that would be appalling. How sad all this loss of life before men have done at least their life-work of rearing their families or right in the midst of this great and God-designed work!

When we consider these things, we can easily see that health, though not the first requisite in home life, is very necessary to home and happiness. And with this in view I will ask the attention and interest of all while I consider this important side of home and life in general.

HEALTH NATURAL; DISEASE UNNATURAL.

First, we will say that it is an unnatural condition. Health is natural; disease is unnatural. This is easily seen from the standpoint of home alone. It is surely natural for parents to support, protect, and train their children until they no longer need such parental care; and this parents can not do when sick or dead; hence it is natural for people to live as long as nature gives them offspring for whom to care, work, and live. Such is nature, and anything contrary to this is unnatural. How unnatural it is for a mother to lie on a bed of affliction and pain, while her children, who need her care and training in all they do, have to care for her! and how much more unnatural for parents to die and thus leave their children entirely at an age when they need parental care the most!

Nature is so arranged as to keep us alive as long as possible and even when seriously interfered with

will put forth a heroic effort to preserve life and restore health. This is seen through accidents. It does not take long for nature to heal a wound or even to knit together a broken bone. This goes to show that sickness and premature death is caused by breaking the laws of nature to such an extent that she can not allow the transgressor to live any longer. Our bodies are constantly throwing off disease in order to preserve life; and if men would act in harmony with nature, the average death-rate would, we are sure, soon be greatly decreased and the average expectation of life greatly increased.

The number of suicides committed in the United States during the year 1890 runs from about 90 to 300 per 1,000,000 inhabitants in different states and cities. This would probably make a total for the nation of from 10,000 to 15,000 annually. This is horrifying; and still it is not to be compared with the untold number who commit suicide slowly but surely through ignorance and neglect in regard to the laws of nature.

HOW LONG MAN SHOULD LIVE.

Some very pious persons talk about submitting to "God's will" when their darlings lie cold in death or when their companions are taken away from them at an age that naturally would be the best of their days. It is true that not even a sparrow falls to the ground without God's notice and that he permits everything that happens; but this does not prove that everything

that happens is his will and desire in the matter or that he would not rather have had it otherwise. The truth is that it is not God's will or plan at all, which causes people to succumb to the cruel hand of disease and death before they have accomplished the work he has designed for them through nature.

Neither is it his plan from a scriptural standpoint. When he first made man, he placed him within reach of the Tree of Life, that he might live forever by eating of its fruit; and when man cut himself off from this privilege by disobeying the command of the Creator, and thereby brought disease and death into the world, God still let him live for several hundred years. It was not until the wickedness of men was so great and God saw fit to destroy them by a flood, that he said, "My Spirit shall not always strive with men, for that he also is flesh: yet his days shall be an hundred and twenty years." Thus, we see it was man who brought on himself sickness and death to begin with and that it was also man who shortened his days by failing to conform to the will and plan of God in nature and otherwise. King David, in speaking of the shortness of man's life, says, "The days of our years are threescore and ten." This shows a still farther decrease in men's lives, no doubt caused by his own perverse ways of living; but from that time on we have nothing on record in the Bible that tells of a shorter life, and we know there has been none since, even down to our day, as some people still live till that age and even longer.

The fact, then, remains that it is not God's will nor plan for us to die before our time nor for the average age to be about thirty-five instead of seventy, but that it is man's failing to live in harmony with the will and plan of God, which causes this abnormal and unnatural state of affairs.

THE CAUSE OF DISEASE.

Some have come to the conclusion that the devil is described in the Bible as being the cause of sickness and death. This may be true as far as their origin is concerned, but is not always true in a general or a direct sense of the word. While some scriptures mention a few instances in this way, other passages show other causes. David puts it in these words: "Fools because of their transgression, and because of their iniquity, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death." Man himself is frequently the cause of his own suffering, sickness, and death, by disobeying the laws of God in nature or otherwise. If not through his own folly, it is through the folly of his ancestors. Sickness and premature death are generally caused either by directly breaking the laws of health or through inherited weaknesses which make the body unable to resist disease and mortality, or by both of these causes combined. It is not usually wilful disobedience or by intended suicide that men thus suffer and die, but ignorance is generally the underlying cause of it all. True, there are some who destroy

themselves knowingly, because of weakness of character; but even in such cases ignorance generally started them on the downward road.

MAN SHOULD KNOW THE LAWS OF HEALTH AND LIFE.

What shall we do? Shall we remain in ignorance and let our children do the same? Shall we thus let disease and premature deaths go on unhindered in destroying the greater part of the human race, causing sorrow and misery to take the place of joy and pleasure in lives and homes? Or, shall we learn the laws of nature and of nature's God that govern our physical beings and our health, and obey them ourselves and teach them diligently to our children? It seems certain that as nature never excuses ignorance, we should replace it with knowledge—knowledge of our beings and of the laws that govern them.

There is a great difficulty that tends to discourage many from giving heed to this line of self-study; namely, the many conflicting theories held and promulgated by different writers on hygiene. But this difficulty must be overcome. While it is true that when men differ they can not all be right, it is also true that where there are counterfeits there must of necessity be a genuine. Therefore the thing to do is, not to pay no attention to this important matter because of the abuse it has suffered, but to search for the genuine until we find it. There is a great stir in these days for a better and a more natural way of living. People see the need of arresting the

ever-increasing number of abnormalities and unnatural deaths. This naturally brings with it extreme reformers and reforms. But there is nevertheless a more natural and a better way of living. If there were not, nature would be a failure, and we know she is not. The main trouble with many scientific and hygienic writers is that they fail to take the Bible into consideration. Though that book was not given to teach science or hygiene, yet even on these subjects it gives helpful hints that should not be overlooked. And we are sure that any theory contrary to its teaching is not true science and can never be a benefit to humanity.

People who have a reasonably strong constitution are able to preserve their health and vigor to a good old age by living according to the laws of nature; and many times diseases already started will stop their terrible progress when the cause is removed. If we stop breaking the laws that govern health, it will generally stop breaking down.

CONDITIONS UPON WHICH HEALTH IS RETAINED.

Our good and wise Creator has done his part in making us just right, and we find only sweet and perfect harmony in all his works; hence there can be no failure in Nature, neither can she be improved. But in his infinite wisdom and goodness he made us his co-laborers in all his works; and only by doing the part he has designed for us to do, shall we reap the benefit of what he has done for us; and we may

add, only by failing to do our part are our lives made a failure. We can not mention nor think of a blessing, spiritual or natural, bestowed upon the human race, but that they have something to do in order to get the benefit. Jesus has died to save the world, but only those who obey his commands and believe his promises will be saved. Faith and obedience are man's part and without them there is no salvation. God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"; but if man does not prepare the soil, sow the seed, and cultivate the plants, he will still be without bread to eat. The same is true of our physical being. God has bestowed life upon all alike, and he has so arranged that we may live to a good old age in health and happiness; but we must care for this gift, as it is continued only by breathing, eating, etc. Man's part is care and cultivation, and this is not a heavy burden unwisely and unjustly laid upon us—one which we can neither know nor do—but for man's best interest was it committed to his trust. Success or failure, health or disease, are set before us; and which we shall have depends upon our working or not working in harmony with our Maker and Keeper.

Then, if it depends upon ourselves, who would not be interested in preserving health and life as long as God and nature make it possible for us to do so? Only those who have already made a failure of life are tired of living. There is so much for which

to live and work that life is not a burden, but a swiftly passing drama. Even the Apostle Paul with all his desire to "depart and be with Christ" had such a strong desire to live for the good he might do that it outweighed his other desire. We can not all do as much good nor as great a work as the Apostle Paul, but all have something for which to live and work; if for nothing else, we have home and loved ones, and for this reason we should do our best to keep in good health and to live our allotted time. Home is well worth living for; as it not only will more than repay our toil and care, but is the fountain of life, health, and work for the generations to come.

"A clean, bright eye
That can pierce the sky
With the strength of an eagle's vision;
And a steady brain
That can bear the strain
And the shock of the world's collision;

"A well-knit frame
With the ruddy flame
Aglow, and the pulses leaping
With the measured time
Of a dulcet rhyme,
Their beautiful record keeping;

"A rounded cheek,
Where the roses speak
Of a soil that is rich for thriving,
And a chest so grand
That the lungs expand
Exultant, without the striving;

"A breath like morn
When the crimson morn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light
With joy in its own completeness:

"O give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth,
To the boon of health,
And its sweet attendant pleasures!"

Chapter XXIII.

A SHORT LESSON IN PHYSIOLOGY.

The Elements Composing the Body—The Renewal of the Body
—The Body is Renewed through the Blood—How Food is
Made into Blood—The Importance of the Teeth and Saliva
—The Further Process of Digestion—Elimination of Wastes;
Office of the Lungs—The Skin Is an Eliminator—The Right
Working of the Organs Necessary—The Abuse of the Organs
Fatal.

It is not the intention of the writer to make this a physiological work, but to give the needed instruction how to live and care for our bodies; yet as some understanding of this important subject is necessary in order to see the need of such care and to see why certain things should or should not be done, we will devote a short chapter to these subjects.

The original meaning of *physiology*, or of the Greek words from which it is derived, is *a story about nature*. Its use at the present time adheres to the study of the uses and actions of living objects and mainly to the study of the human body. It will be used in this book only in relation to the body; hence it will mean to us the study of ourselves. There are many interesting things to study in nature. Every plant, every insect, etc., possesses its own great wonders and attractions for the inquiring mind of man; but the study of ourselves surpasses them all. David, king of Israel, the "man after God's own heart," speaks

the following rapturous words in connection with the study of his own body: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." There is inspiration in these words, and they should inspire us to study ourselves—how fearfully and wonderfully we are made. No man or woman should be ignorant of any part of their being, but, above every other knowledge, should learn to know themselves. This can be done only by studying the body in its many separate parts, organs, functions, etc., and then as a harmonious and perfect whole.

THE ELEMENTS COMPOSING THE BODY.

The first things to notice are the different elements that compose the human body. Bible history tells us, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." This is a very simple statement, and to the infidel and skeptic it is an incredible one; but by looking a little closer into the matter, we see that it not only affords great knowledge, but is very reasonable. The same elements that compose the body are being constantly produced by the earth, and are used to continue it by a constant renewing of all its parts. This shows not only man's close relation to the ground, but also the wisdom of his Maker in creating him out of the very thing necessary to sustain him after he was made. The following chemical elements comprise our bodies:

Oxygen	72.0
Carbon	13.5
Hydrogen	9.1
Nitrogen	2.5
Calcium	1.3
Phosphorus	1.15
Sulphur1476
Sodium1
Chlorine085
Fluorine08
Potassium026
Iron01
Magnesia0012
Silicon0002
(Traces of copper, lead, and aluminum.)	

100. — *Marshall.*

A similar way of dividing the substances contained in the human body and that which is used by most physiologies is as follows: Water, proteids (albuminoids), fats, sugar (starch), and minerals (salts). Water composes about 67 per cent. of these substances. It is very necessary for the reader to bear this in mind; for the very same elements in the same proportions must be supplied for the nourishment and renewal of the body. They are found in the various kinds of foods we eat and the water we drink.

Articles.	Water.	Albu- men.	Fats.	Starch.	Salts.
Beefsteak	74.4	20.5	3.5		1.6
Poultry	74.0	21.0	3.8		1.2
Milk (new)	87.0	4.0	4.0	4.4	.6
Eggs (fresh)	73.8	13.6	11.6		1.0
Butter	6.0	.3	91.0		2.7
White Fish	18.0	18.1	2.9		1.0
Wheat Flour	15.0	11.0	2.0	70.3	1.7
Rice	10.0	5.0	0.8	83.7	0.5
Oatmeal	15.0	12.6	5.6	63.8	3.0
Corn	13.5	10.0	6.7	64.5	1.4
Peas (dry)	15.0	22.0	2.0	55.0	2.4
Potatoes	74.0	2.0	1.6	21.4	1.0

Many people through ignorance and wickedness are using substances not intended for man—substances that have no corresponding elements in his body—thereby causing destruction of health.

THE RENEWAL OF THE BODY.

We will next consider the renewal of the body. The following quotation will explain it better than our own words: "A great change is constantly taking place in every part of the human system. The old particles of the body are incessantly passing off in the respiration, perspiration, and excretion. Careful and intelligent observation leads to the belief that the entire body is changed once in seven years. Many parts change much oftener—those which are constantly active many times in a single year. The same body, in its form, appearance, and functions, may remain, but every particle of flesh, bones, skin, etc., is removed and the place occupied by a new particle. So that in all its material element the body is renewed in seven years."—*From "Home and Health."* Many who have never studied physiology are not aware that they have an entirely new body every seven years; and many who have a theoretical, or book knowledge, have failed to get the practical lesson that is in it for them.

That this renewing does go on can be easily seen in some of the visible parts of the body, such as the finger-nails, which are renewed about every six months; the hair, which is renewed, or changed, in

much less time; etc. By thinking a little we all reach the conclusion that the finger-nails, the hair, etc., that we have now are not the same as those which we had last year, but that they have been changed, or replaced by new nails and new hair. The same applies to other parts of the body; and just as we trim off the old hair and finger-nails, so should we look after the other changes. The kind of care and cultivation may be different, but care is required just the same. Be sure to remember that this renewal is constantly going on and to learn from it how to supply, or appropriate, in the right proportion, the things needed for it; for on this depends your health and life.

THE BODY IS RENEWED THROUGH THE BLOOD.

While the food we eat renews the body, or supplies new life-cells to take the place of the worn-out ones, and while the same elements that make up the human body are found in what we eat, yet our food must undergo a wonderful change before it can thus be taken up by all parts of the body to become a part of it. This is surely a wonderful thing, and it is done by a wonderful process. It is not the food in the condition we see it before eating, but it is the food-elements made into blood, which nourishes and renews the body in every part. The Bible says that "the blood is the life." We can not get bread, meat, etc., to pass into every part of the body, but by their first being made into blood they can then reach every part of our frame.

The blood contains the same elements of which the body is composed. Of 1,000 parts blood, 795 are water; 150, globules; 40, albumen, 2, fibrine; 5, other animal matters; and 8, mineral substances. These elements are taken up by the various parts of the body, according to their need, and thus are made into skin, flesh, bones, tissue, nerves, etc. This shows the need of a right amount of good, pure blood.

We can not here go into details about this wonderful element of life, but those who desire to study it farther will have no difficulty to find physiological works that will be suitable for this purpose.

HOW FOOD IS MADE INTO BLOOD.

We will now notice how the food-elements are made into blood, as this is the main part for us to learn in order to get the practical lessons needed to preserve health and vitality. This wonderful process is constantly being carried on by the vital, or inner, organs of the body. Everybody knows that there are certain parts of our body which are not visible, such as the lungs, heart, stomach, bowels, liver, and kidneys; but many do not know the functions of these organs, or parts, nor do they realize the need of properly caring for them and of giving heed that they serve their right purpose and are not abused. These parts are called "vital organs" because they are indispensable to life and vitality. We can lose one or more of our outward members and still live, but we can not live without any of the vital organs. How

wonderful that the Creator has thus placed the most important organs within, where they are protected from accidents that would be fatal to life!

These organs help each other in sustaining life and health by changing the food into blood, forcing it to every part of the body, purifying it, and eliminating waste-matter. The process of making blood from what we eat is called digestion. Food is of no benefit to the body without passing through this process. It is not what we eat that renews our strength and prolongs our life, but what we digest.

THE IMPORTANCE OF THE TEETH AND SALIVA.

This process starts in the mouth. We all know that we have teeth and that we use them to chew the food we eat; but many do not realize the importance of caring for and preserving them, and many fail to let them perform the work they are designed to do in preparing the food to nourish and renew the body—all because of not knowing or not realizing the important work these members should do. The food not only is bitten off by the front teeth, but is masticated, or ground fine, by the molar teeth, as otherwise it would be too hard to be acted upon by the stomach and bowels. These organs are soft and delicate, and their work is, not to masticate the food, but to further dissolve it by the digestive juices they furnish; therefore no food should be swallowed until it is thoroughly masticated.

There is another important matter connected with

mastication; namely, while the food is being chewed, it is at the same time being mixed with the saliva, or the juice flowing from the glands of the mouth. We all know that our mouths will "water" at the sight of something good to eat, especially when we are very hungry. This shows us that nature is preparing to receive food for the body. This water, or saliva, is somewhat similar to the juices used by the internal organs to digest food; in fact, it has a part in digestion. Some foods, especially, are acted upon by the saliva, such as starch contained in bread, cereals, rice, vegetables, etc., and are turned into sugar.

In order for digestion to go on perfectly, it is necessary that every part of the work be done properly by the organs intended for this purpose. The teeth and the saliva have a very important part, and they should be put to their proper use. No food should ever be swallowed until it has been thoroughly chewed and mixed with the saliva. We should take the best of care of our teeth, so that they may last as long as we live; and we should not waste our saliva by constantly chewing something besides food. When the food is swallowed, it passes through a tube, or canal, which connects the mouth with the stomach. The canal from the mouth to the stomach furnishes a very fine fluid to assist in the process of swallowing. This shows us that nature has made swallowing easy enough without our washing the food down by drink.

THE FURTHER PROCESS OF DIGESTION.

When the food reaches the stomach, it is mixed with a solvent called the *gastric juice* and is also kneaded and compressed by the muscles of the stomach. The gastric juice and this kneading changes the food into a pulpy mass called *chyme*. From the stomach it passes into the small intestines. Here it comes in contact with the bile and the pancreatic juices and also with a juice secreted by the intestines themselves. It then passes into the large intestine and is finally expelled from the body by the rectum, after having taken a journey of between twenty and thirty feet. But what is thus expelled is only the waste-matter from what we have eaten, and not the nourishment; for while the food was passing through the body and being acted upon by the different digestive organs, the part suitable for the body was being absorbed by tiny vessels located along the food passages. The digested food thus absorbed goes to the heart and is by it propelled to every part of the body. In its circulation it is taken up by the body and is made part of it. Thus are we nourished and renewed.

This renewing of strength in any part, as well as in the body as a whole, is greatly increased by activity or use. The right arm of the blacksmith increases in size because of its swinging the hammer, or being constantly used; for this causes the blood to flow to it and through it both with greater speed and in larger quantity, and thus it receives more nourishment

than other parts of the body not used so much. This shows us the need of a proper amount of exercise for the entire body in order for it to be properly nourished and renewed, as well as to avoid weakness, and loss of vitality and health.

ELIMINATION OF WASTES; OFFICE OF THE LUNGS.

But there is still something farther to consider in this wonderful process of strength renewed and life prolonged. Not only is it necessary that food-elements be made suitable for body-building and then be taken up by the blood, but the old, worn-out cells and wastes must be eliminated, not only from the different parts, but also from the entire body; for they not only are of no farther use, but become impurities and poisons to the blood. These waste-matters are taken up by the blood in its circulation through the body and are afterwards expelled by the depurating, or purifying, organs provided for this purpose. The most important of these organs are doubtless the lungs.

We all know that air in motion, or wind, will carry impurities with it. For instance, if something that produces a bad odor because of the impurities it contains, is located in a certain place, the wind will take off enough of these impurities to carry the odors sometimes for several miles before they are entirely lost, or purified by the properties of the air. There is nothing so purifying as pure air, and no doubt on account of this it was provided in such a way as to

be free to all and was made so essential to life that we must breathe it or die in the short period of about five minutes. An enormous amount of air passes through the lungs every day. Not only does this air possess the life-giving element oxygen, but in passing through the lungs, where it comes in contact with the blood, it carries off with it many impurities that otherwise would be detrimental to health. Thus, we might say that we breathe in life and breathe out death. This makes breathing a very important matter to health. But on this we will treat later; only, do not forget that the air we breathe through our lungs is the blood-purifier provided by the Creator of man.

The liver secretes a fluid called *bile*, one object of which is to aid in the elimination of certain impurities. The kidneys, also, eliminate certain wastes of the body.

Besides these, the skin all over the body contains several millions of small openings called *pores*, for the purpose of expelling impurities and foreign matters. We all know this to be true, as there must be openings through which the multitude of sweat-drops sometimes exude from the body; but few are aware of how important these little pores are nor of how much poisonous matter they are intended to eliminate. It is estimated by some physiological writers that the daily exhalations from the skin average about two pounds. The skin is also an absorbent and is by some writers called "the third lung" because it inhales

oxygen and expels impurities somewhat like the lungs. It is very important that these little pores be kept open and that the skin be kept in a healthy and active condition, so that this elimination and absorption may be carried on unhindered. History relates that Pope Leo X. on a certain occasion caused a young child to be completely covered with gold leaf to represent an angel. After a few hours the child died from suffocation, because of the pores of its skin being completely closed. Great care should also be taken that the skin does not come in contact with poisonous matters, for they will be absorbed by it and taken into the system.

THE RIGHT WORKING OF THE ORGANS NECESSARY.

Thus, we see that the body is a perfect, self-adjusting machine—a machine more wonderful than any invention that has ever been known. It is so far beyond the wisdom and power of man that only God could be its author. But we see also how necessary it is that all its organs and functions should do their work well; for they are all necessary to preserve life, and even a partial failure will result in the gradual loss of health and premature death. Nothing is so important to health as the perfect working of every part of the body, especially the digestive and depurating organs; if the one fails, the body will waste and die for the want of nourishment and strength, and if the other fails, the body will be filled with impurities and disease.

THE ABUSE OF THE ORGANS FATAL.

Most diseases and premature deaths are caused by the abuse of these important organs through unnatural habits—not because it is the will of our Maker nor because nature is unable to carry on her work to perfection, but because of man's failure in understanding and heeding the absolute plan of nature and nature's God. Diseases may not always be caused directly by wrong habits of the individual himself; but when they are not, they can almost invariably be traced to such habits in his ancestors. Habits which derange the vital organs, or make it impossible for the process of renewal and purification to be carried on in a proper manner, are sure to cause disease and death if not checked in time.

About 150,000 die annually in the United States from consumption, or tuberculosis, alone, mostly at an age when they are just ready to become useful in life and society.

Dyspepsia is so common in this country that one physician, a specialist in this disease, makes this statement: "We are a nation of dyspeptics; and if we can believe the evidence of our senses and the testimonies of physicians, we are growing worse continually." There is perhaps no nation like this for digestive disorders. From the teeth to the extremity of the digestive tract, disease and suffering prevail; and with this trouble follows a multitude of diseases that are the awful results of the derangement of the digestive organs. As they are the source of physical life,

placed within the body for the very purpose of supplying the entire structure with needed strength and vitality, when they are deranged and fail to do their work properly, what kind of supply will the body receive? They not only will fail to supply the needed vitality, but will become a fountain of impurity and disease to the whole system. The undermining and destructive work will begin in the weakest part, and as the whole structure gradually weakens, will attack one part after another until it quenches the last spark of life. What is the cause of this derangement that carries with it so many other chronic ailments and diseases? This question is well answered, I think, by the following short quotation from "Woods' Practice of Medicine," a work that has been, if it is not still, a textbook in our medical colleges: "The most prolific source of dyspepsia is probably the combined influence of sedentary habits and errors in diet."

Man should study so as to be able to acquire habits that will tend to health and life instead of disease and death; and the study should be self-study, or the study of the various organs of the body and their purpose and workings. In the following chapters we shall endeavor to use the short and incomplete lesson we have studied in this chapter, as the basis for the care we should bestow upon ourselves and for the habits that we should or should not practise.

Chapter XXIV.

WHAT TO EAT AND DRINK.

The New Testament Standard—Adulteration Unfits Food for Man—Adulterated Foods Exposed by the Government—Foods Prepared at Home to be Recommended—White Bread Not Wholesome—A Reformation Needed in the Kitchen—The Bible and Nature on Simple Living—How Good Bread May be Made—Some Conditions Governing the Selection of Foods—Drinks that Are Injurious—Nourishing Drinks.

THE question *what to eat* has been a puzzle to many. It is a subject for much discussion. In fact, if we were to leave off eating and drinking everything condemned by some writer or would-be reformer, we should have nothing left and consequently should die from starvation. There is, however, one standard work on this subject—a work that we all may and should study. That work is nature herself. If with it we are careful to take the written laws of God into consideration and never contradict them, we can, not only avoid extreme views and statements, but get much valuable and practical information on this important subject.

THE NEW TESTAMENT STANDARD.

The New Testament standard for eating is this: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." This is rather a broad statement, but it is nevertheless

true. Nothing that contains nourishment for the human body is unfit to eat if it is in a natural and healthy condition. Of course, this does not mean that a man should try to cram into his mouth and stomach everything that can be eaten, in a day, in a year, or even in a lifetime; but from the different things created for food we may select the things needful for the body; and by studying our own bodies instead of the conflicting writings of others, we may be able to learn which things serve us best to renew our strength and prolong our life. This is plainly seen from the fact that not all the things good to eat are found in any one place, but that each place and climate is provided with different foods according to its adaptability and the needs of its inhabitants. All these things show the wonderful works of the Creator of men and of earth.

ADULTERATION UNFITS FOOD FOR MAN.

While there should be no curse placed upon any kind of food or drink in its natural state, yet there are many things that are made unfit for food and drink by the way they are prepared by man. Take, for instance, rye, barley, corn, potatoes, etc. These make excellent foods and even beneficial drinks for man; but after they are distilled into alcohol or brewed into beer, fermented, soured and spoiled, they are not only unfit to use, but ruinous to health and life. There is not a good thing but that has been spoiled, perverted, and counterfeited by the artful

preparations of man. This is especially true of manufactured foods. Much has been said of late of the many shameful adulterations by manufacturers, packers, canners, etc. More laws are being passed to prevent this and the destruction of health caused thereby; but we are sure that the half has not yet been told, neither will the law be able to stop one-half of what is now known to exist. To give the readers a faint idea of this adulteration of foods put up and prepared by manufacturers, we will here give a few quotations. Dr. Landone says:

“Among the food adulterants are: *Alum*, which stimulates the contractile action of muscle-fibers. It hardens the skin-lining of the mouth, stomach and intestines. At first it increases the action of the salivary glands, but soon after decreases the flow of saliva. Alum hardens pepsin, stops digestion, hinders the peristalsis of the intestines and produces constipation. Alum has been used in adulterating white wheat flour.

“*Arsenic*. The long-continued use of arsenic induces severe darting pains in the limbs and paralysis of the muscles of the extremities. The most prominent symptoms of arsenic poisoning are; at first increased appetite; next colicky pains; dysenteric stools, irritation of the eyes, a short dry cough, etc., accompanied by great bodily prostration. Arsenic has been found in the rinds of cheeses, and is often left in glucose and molasses from the use of sulphuric acid for bleaching purposes.

“Benzoin acid. Taken internally, it causes slight epigastric heat, increases the pulse-rate, and stimulates the action of the skin and kidneys, the salivary glands, and the bronchial mucous membrane. Benzoin is irritant to the fauces and the powder excites sneezing and coughing when inhaled. Benzoin acid is used extensively to preserve canned goods and milk.

“Borax and borac acid. Borac acid is feebly germicidal, but in concentrated form it is decidedly irritant. Its physiological action is slight, but poisonous doses cause lower temperature, depressed spirits and a feeble pulse. Borax and borac acid are used very extensively in the preservation of meat, fish, butter and milk. Statistics show that England imported during the fiscal year of 1903-4, 366,526,562 pounds of hams and bacon and 407,795,000 pounds of butter. *The hams and bacon were all preserved with borax. The butter was all preserved with borac acid.* It required 8,788,970 pounds of borax and borac acid to preserve the meat and butter, so that the English nation practically consume 8,788,970 pounds of poisonous preservatives annually. Practically the same condition exists in this country. The very rapid and evident deterioration of the health of the English working people during the last decade may thus be accounted for.

“The following quotations on the physiological effects of a continued use of borax or borac acid are taken from the conservative report of Dr. Harvey W. Wiley, Head of the National Bureau of Chemistry:

“ ‘The medical symptoms of the cases, in long continued exhibitions of small doses or in large doses extending over a shorter period, show, in many instances, a manifest tendency to diminish the appetite and to produce a feeling of fullness and uneasiness in the stomach, which in some cases results in nausea, with a very general tendency to produce a sense of fullness in the head which is often manifested as a dull and persistent headache.’ ”

“ ‘The administration of three grains per day, produce the same symptoms in many cases, although it appeared that some men under observation were able to take three grains a day for somewhat protracted periods, and still perform their duties. They commonly felt injurious effects from the dose, however, and it is certain that the normal man could not long continue to receive three grains per day.’ ”

“ ‘The administration of borax and borac acid, to the extent of one-half grain per day, yielded results markedly different from those obtained with larger quantities of preservatives. On the whole, the results show that one-half grain per day is too much for the normal man to receive regularly. In every series there was a marked tendency on the part of borac acid and borax to diminish slightly the weight of the body.’ ”

“ *Chalk and lime.* Even in weak solutions, lime is an irritant. The action of lime is especially caustic to the mucous membranes and produces very dangerous inflammation and even ulceration. Chalk has

not the irritant qualities of the lime. Lime is used especially to adulterate milk.

"Copper. The salts of copper are irritant to the stomach and intestines. They produce constricted fauces, depressed heart action, rapid respiration and fever. The liver becomes atrophied from irritation of its connective tissue and fatty degeneration of the hepatic cells. The lungs are congested. Even pneumonic consolidation may be set up, the metal seeming to have an affinity for the pulmonary parenchyma. These effects are often produced by eating acid fruits cooked in copper vessels during the canning process. Copper sulphate is a simple irritant emetic, producing prompt and continued vomiting, with but little nausea or depression. In small but continued doses it will produce constipation. Copper sulphate is mixed with white flour, is found in some maple syrups, is used to color peas, corn, asparagus, etc., and is also used in the preparation of chocolate. Copper salts are found in some breads and some canned foods.

"Creosote. Creosote contracts muscular fibers and puckers the mucous membranes. It burns and deadens the tissues and has somewhat of a narcotic effect. In large doses it is a powerful poison. In the preparation of meats creosote is used to give them the appearance of being preserved by smoking.

"Ergot. Ergot is a fungus. It greatly increases the blood pressure, and intestinal muscular action, whitens the intestinal vessels and decreases the secretion of saliva, urine and sweat, thus retaining the

waste of the last two in the body. Ergot is ground up with wheat flours.

“Formaldehyde. Formaldehyde is secured by oxidizing wood alcohol. It is a powerful antiseptic and disinfectant. Bichloride of mercury is the most powerful poison of the mercurial salts. It is especially poisonous to all forms of germ life—harmful or beneficial. Formaldehyde ranks next below bichloride of mercury as a poison for killing germs. A very small amount in the air causes violent irritation of the linings of the trachea, bronchial tubes and lungs. It is much more poisonous taken into the stomach than when injected into the blood through the skin. It is very widely used for the preservation of milk, and often-times in butter.

“Fusel-oil. Fusel-oil is a fermented alcohol obtained from the potato, also occurring in the crude spirit produced by the fermentation of saccharine solutions with yeast, and separated by excessive distillation passing over the ethyl alcohol. The physiological effects of the various forms of alcohol are too well known to go into detail in this limited space. Fusel-oil or amyl alcohol is used in candies, bonbons, etc.

“Glycerin. Glycerin takes water from the tissues with which it comes in contact, and, as sold on the market, is irritating to the skin and especially the mucous membranes. All cheap glycerins, such as those used in food products, contain acrolein, which is *very poisonous*. In quantities, it acts as a laxative

and is thought to dissolve the red blood-cells. Glycerin is used in remaking old and mouldy sausages, etc.

"Gum Arabic. Gum arabic is a sticky, mucilaginous substance. It has a negative activity. It acts as a soothing covering to irritated tissues, but is, however, very difficult of digestion. It is employed by manufactures to thicken fruit syrups."

ADULTERATED FOODS EXPOSED BY THE GOVERNMENT.

As the result of late examinations of manufactories and adulterated foods and drinks, many strong statements have been made, which, were it not from the fact that they come from such an authoritative source as commissions appointed by our President and even from the legislative halls and assemblies, would almost be impossible to believe; but when they reach the public from examinations made by the rulers and law-makers and from the statements of chemical experts, we are bound to believe them true.

In a recent examination of the effects of cold storage upon certain foods, Chemist Wiley, chief of the Chemistry Bureau of the Department of Agriculture, and the Government Pure Food Expert, tells how some foods are affected by being kept in cold storage, such as milk, cream, and eggs, which, he says, begin to deteriorate immediately. Meat will keep up for about three months, after which time it begins to go down no matter how hard it is frozen. He also said that bulk oysters should be prevented from enter-

ing the interstate commerce, because of their unfitness as a food in that state of preparation. But the worst of all the storages in the line of things made and used, denounced by this expert, was *gelatin*. We will give his own words on the subject, as quoted by a daily paper:

“‘It is made out of hides, of the scrapings from hides. These hides go into the tanners’ vats, and these hides that smell to heaven are treated and trimmed, and these trimmings are used to make gelatin. The marine hospital service found tetanus germs in gelatin.’

“‘Dr. Wiley said the gelatin factories are the dirtiest in the world; that the hides used are treated with alkali, which is rubbed into them before shipment. The hides are scraped and trimmed and are then put into the tanner’s vats and the residue used for gelatin. He said that this gelatin is sometimes made in glue factories, and that what is not fit for glue is made into gelatin. In reply to a question from Representative Haugen as to the uses of this gelatin, Dr. Wiley said: ‘It is used for putting into ice-cream, and putting into candies, and for making capsules that you take your medicine in. No one wants to run the risk of getting lockjaw by taking a powder or a pill or eating ice-cream.’”

The commission appointed to inspect the condition of the packing-houses and their products made statements of such a shocking nature that it caused a sensation not only in this country, but over all the

civilized world, insomuch that some European nations began at once to legislate against American meat products being brought within their borders. Almost everything, whether healthy or diseased, fresh or decayed, was used and sold to the public in some form or other.

When the Pure Food Bill was under consideration in Congress, Representative Mahun of Illinois, assisted by Mr. Stevens of Minnesota, exhibited to the House a line of manufactured edibles, wherein it was proved that pepper was made out of olive-seeds and honey out of glucose; that canned cherries were put up in Diamond dye to make them red—enough in a single can to dye a piece of cloth; and that out of all the coffee sold annually in the United States for Mocha and Java only about five per cent. was imported; etc. These, and many other facts, which we can not mention for lack of space, fully warrant us in giving warning to the public in regard to manufactured edibles. Almost everything is cunningly but surely adulterated, and often with drugs and chemicals dangerous to health.

FOODS PREPARED AT HOME TO BE RECOMMENDED.

No doubt, the only way to be sure not to have deception practised upon us is to return to the better and healthier custom of our ancestors—prepare our own foods at home. There is nothing so good and healthful as things raised on the farm; and farmers at least can avoid buying much adulterated manu-

factured products, by living chiefly on the things they raise. There is a tendency everywhere to want to live fast and in high style, especially in this country of prosperity; and this tendency gives unscrupulous men a chance to practise their deceptions upon the people. The factories, canneries, packing-houses, etc., have assumed a place between the producers and consumers in almost everything, thereby, to say the least, making everything to be eaten, in a stale condition. No doubt this is the cause of much sickness and death. If the producers would prepare their own products for themselves, and the consumers that live in towns and cities would get their edibles as much as possible direct from the producers and also do their own preparing, much sickness, especially indigestion and dyspepsia, would, we are sure, be avoided. The earth produces an abundance of varieties of food for man, but it should be prepared and used in the way nature allows and our best reason teaches.

WHITE BREAD NOT WHOLESOME.

Bread is called the "staff of life," meaning that it is the main support of life and vitality. Such it is when rightly prepared from the golden grain created for this purpose; but when it is prepared in a way that robs the grain of the elements most necessary to life and is then adulterated by some foreign element to make it white, it becomes not only a broken staff, but a rod of chastisement. Bread made from *fine* white flour not only has lost much of its value

as a nourishing food, but has become of such a nature that but little effort is required to chew and swallow it, and in consequence it goes to the stomach without being mixed with the saliva. When we consider that fine white flour contains practically no other nourishing element than starch and that the saliva is intended to turn foods containing starch into sugar, we can readily see the unwholesomeness of bread made from such flour. The common white bread, used by most people in this country, made from fine bolted flour, is considered not only unwholesome, but also productive of constipation and other digestive disorders, by practically all writers on health and hygiene.

The writer lived for nineteen years in a country where not only farmers, but almost the entire laboring class, procured their own grain, had it sent to the mill and ground into meal containing all its elements, and took it to their own homes and baked it in their own ovens. This bread was not made so that it could be called "white bread," and it required considerable chewing before it could be swallowed; but the people of that country knew very little about "false teeth" and "stomach trouble," in comparison with the people in this country. Farmers could easily have this good and wholesome bread, by getting their own grist-mills; and city people would do well to procure flour from them. Remember, the coarser the flour, the better the bread, if it is properly masticated before swallowing.

A REFORMATION NEEDED IN THE KITCHEN.

It is not only in the preparation of things for the kitchen that a reformation is needed, but also in the preparation of foods for the table. Prosperity has tempted people to discard the old-fashioned and plain way of cooking that used to satisfy our ancestors. But having had experience in both the new and the old, the plain and the luxurious way, of living, I am fully convinced that the plainer we live, especially in dietetic lines, the better health we shall enjoy.

I started out by saying that man may freely eat of all things made for nourishing foods, and I will not go back on it; but I am sure that if the many varieties were used so as to have changes at almost every meal throughout each week, it would be far better than to try to consume from twenty to thirty varieties at each meal. Such is intemperance and gluttony and will be followed by the punishment of ill-health and inability to fill our mission in life. Some do not realize how many varieties they have at each meal, as these are generally condensed so as to make one thing out of from five to ten different ingredients. Grain is good for bread, butter is good to spread on bread, eggs are good in many ways; but when we mix these good things into one mass, adding several adulterated manufactured ingredients, and then make this mixture into cakes, puddings, pies, etc., and eat these many varieties as an extra desert after we have eaten sufficient good, wholesome food, *they surely not only lose their goodness, but become*

very bad, serving only to pervert the appetite and making men and women intemperate; and to become intemperate is one of the worst things that can happen to any man or woman; for when self-restraint and self-control are lost in any line, it will end in running off the track at some station not far distant.

Until the writer was about twenty years of age, he never saw a piece of pie, never ate a dish of pudding, very rarely tasted cake, and was wholly unacquainted with the multitudes of sweets common to the people of America, such as jellies, preserves, butters, candies, etc.; and after having had experience with the "higher (?) way of living" he is fully convinced that the less these expensive mixtures and preparations are used in the home, the better will be the health, the morals, the thoughts, and the deeds of its inmates. In fact, if these extras were entirely put out of the kitchen and pantry and kept off the table, it would be better for the health of all concerned.

There can be no doubt that God made everything for man, neither have we any doubt that it is intended to be used with as little mixing and fixing as possible and in as plain and simple a way as nature has provided them. About four or five varieties make an excellent meal. In most of the old countries the meals of the common people consist of two courses. The first consists of bread and soup or boiled milk, or some cereal and milk, etc.; the second, of potatoes and fish, meat, or eggs, etc. These varieties of plain nourishing foods are changed from time to time. X

can not be denied that the people are better off than those who do not live so plainly.

This plain and simple way of living is recommended by many physicians. One has said: "Shall we eat many kinds of vegetables at the same time? . . . If my good wife should ask me for 'my good opinion,' I would gently hint to her to cook not more than two. Should she ask for the reason, what then? I would answer that most vegetables digest more easily alone. Indeed, this is true of most kinds of food. I think, taking society as it is, the best advice I can give you is to eat a variety of food, but not many kinds at the same time."

THE BIBLE AND NATURE ON SIMPLE LIVING.

The Bible gives many examples of plain living. The meal that Abraham prepared for the three angels consisted of bread, butter, veal, and milk. It was not many varieties, but was good enough for angels to eat, and it would surely be good enough for any man or woman living. The meal which Jacob brought to his father and for which he received the blessing, consisted of meat and bread. The meal that Gideon presented to the angel consisted of unleavened bread and tender meat. When the ravens were sent to Elijah, they brought him bread and meat, and he had water to drink. The food that the angel brought him was bread and water. When the children of Israel were fed with "bread from heaven," their food consisted of *manna* and quails, with water out of the rock to drink.

The New Testament shows the same plainness of living. The Master and his disciples were content with plucking the ears of corn as they passed through the field, or with looking for fruit on a fig-tree. When Jesus fed the multitude, the good meal consisted of bread and fish; and when he prepared a meal for his disciples after they had toiled all night, he gave them the same simple diet of bread and fish. Many more examples could be given, but these are sufficient to show that plainness in living is really the plan of God.

Nature also teaches that it was not intended for man to serve his stomach by constantly working and preparing numerous varieties of food besides the many already provided by her. Many foods need no preparation and are much better uncooked than any other way, such as fruits of all kinds, eggs, milk, some kinds of vegetables, etc. However, it might be said that things not in a healthy or natural condition are less dangerous when cooked than when eaten raw; but it would be better if such things were not used at all. If people in general would do less preparing and cooking and would live in a more simple way, they would have more time to do other good and needful work and would doubtless have more health and strength with which to do such work.

HOW GOOD BREAD MAY BE MADE.

It may be said that the less rising of the bread and the less seasoning of the other foods, the more healthful they will be. There can be no objection to a

reasonable amount of salting and sweetening; but baking-powders, sodas, extracts and spices of all kinds, which perhaps are adulterated with dangerous ingredients, should be used sparingly in the preparation of foods. In Old Testament times much of the bread used was unleavened, and some very good authorities on hygiene at the present time hold that yeast is detrimental to bread. Dr. Trall makes the following statements: "Fine flour and yeast are things to be eschewed. Wholesome bread can contain only two ingredients—unbolted meal and water. Atmospheric air is the only 'rising' that is needed or that should be tolerated. Yeast fermentation is a *rotting process*, and acids and alkalis are pernicious because of the saline materials which result from their combination. Wheat meal is more generally preferred."

The same writer gives the following receipt for unleavened bread. It is quoted for the benefit of those who wish to try it. We have given it a fair trial in our own home and find it both good and wholesome, it keeping the bowels in a more regular and more natural condition than any other bread we have ever eaten. We might add, however, that using milk instead of water adds much to the deliciousness of the bread. "Mix unbolted wheat meal (freshly ground) with pure cold water, to make a stiff dough; knead the dough thoroughly, working in as much meal as possible; cut into small pieces and bake in a quick oven. It will bake quicker and keep longer if ~~made~~ *made* into rolls a little larger than the finger; or into cakes

one-half or three-fourths of an inch in thickness, two inches wide, and three inches long. This bread may be dried as hard as a brick and kept sweet and good for weeks. You have only to dip it in water a minute, and let it stand five minutes, to have as tender, wholesome, and delicious bread as need be eaten."

SOME CONDITIONS GOVERNING THE SELECTION OF FOODS.

We will not attempt to say what people should or should not select for their diet, as it is impossible for any one to do so; for the diet depends upon the climate, the season, the age and the health of the individual, etc. Each one should know himself well enough to be able to tell what foods agree best with him. If the appetite is natural and is kept so by living plainly and avoiding excess, it will generally call for what is needed. However, reason must be used by all and especially by those whose appetite has been more or less perverted by unnatural living. A plain, mixed diet, wisely chosen and well prepared, is best for all.

Those who are engaged in manual labor need more solid foods; while those who are mostly occupied in mental work will do well to make their diet of a lighter nature. Bread, butter, meat, cereals, milk, and all kinds of vegetables and fruits are good articles of diet for a healthy working man. However, it may be said that meat is not so good nor so nourishing as some suppose, for the reason that it is more apt to be impure and diseased than are things growing

directly from the soil. Besides this, it contains about seventy per cent. water; whereas beans and peas (dried) and cereals contain more than double the amount of nourishment. Fat pork is more nourishing than other meats, but it is harder to digest and more apt to be diseased. Our advice would be to use it sparingly and to cook it thoroughly. In fact, it would be better for the American people if less meat of every kind were used, but each one must judge for himself.

Fruit is an excellent food for all, and it should be freely used upon every table all the year round. Some think they can not afford to use it; but if they would save what it takes to buy things not needed or harmful to the body, they would have plenty of money with which to buy fruit.

In addition to these few hints of what to eat, we will add that with plain living should go good quality. Things that are cheap are generally of a poor quality. Things green or decaying are not fit to use. In selecting fruits special care should be taken to see that the quality is good—that they are well ripened and not decayed.

DRINKS THAT ARE INJURIOUS.

When it comes to decide what to drink, it is almost as hard as to decide what to eat. Hundreds of drinks and refreshments are manufactured, prepared, and consumed, which our forefathers knew nothing of. That these are not all good and that some of them are

very harmful, can not be doubted. If we could give an analysis of them, which we can not do here for lack of space, you would see that most of them contain substances that are entirely foreign to the human body; and nothing should, we are sure, be taken into the system that finds no corresponding element for it to nourish and renew. Ice-cream, soda-water, and soft drinks in general are unwholesome for two reasons—first, because they are almost always adulterated, and second, because it is unhealthy to take into the mouth or stomach anything ice cold. Ice-water is not good for the same reason. If ice-cream were made at home, eaten at meal-time, and detained in the mouth until dissolved, the danger to health would perhaps be slight.

Coffee and tea have become very common as beverages in this country, but they are nevertheless very harmful to the health of their consumers. They are drunk, not for their nourishing qualities, neither to quench thirst, but mainly because of their stimulating effects upon the nerves or as a mere habit—a habit which, when once formed, is almost as binding as the tobacco habit. The many deaths from nervous diseases and the many nervous wrecks can no doubt be traced to the coffee and tea habits even more than to the alcohol and tobacco habits, because of the almost universal usage of tea and coffee by women as well as by men. To prove how they stimulate and lash up the nerves, you have only to take a drink of strong coffee or tea when you desire to keep awake during night.

hours and see how quickly it will drive away sleep. Thus the nerves are made to do more service than they can long keep up. Coffee and tea are to the human body like a whip to the tired horse. A whip may make a horse go for a little while, but food and rest would do him more good in the end.

When we consider the nervousness of most women and many men in our day and that out of 100,000 deaths in the United States, according to the census of 1890, 247.37 were from nervous diseases, we are sure that we need no such strong stimulants as coffee and tea to hasten us on to an untimely grave. They not only create an unnatural appetite, but also cause a kind of headache. This later is relieved by their continuance as delirium tremens is temporarily lessened by a fresh supply of intoxicants. We will give a few testimonies from hygienic writers against the use of these unnecessary and harmful stimulants.

"Tea possesses an active principle called theine. It contains tannin, which, if the tea is strong, coagulates the albumen of the food—actually tans it—and thus delays digestion."—"Home and Health."

R. B. Gregg gives the following statement: "From considerable observation I have come to view tea as a more prolific cause of that terrible suffering, so aptly described by the phrase sick-headache, than any other one thing, if it is not the cause of more cases of this disease than *all else besides*." After relating several cases of sick-headache, he continues: "Now, then, in view of these cases, is it not important that all

who suffer from sick-headache should be warned against drinking tea? It should be understood, however, that the claim is not made that all such cases are caused by this agent; for I well know the contrary to be true, having met with a few persons who suffered from it that never drank tea. But from the two or three years' observation since my mind was more especially called to the subject, I have no hesitation in declaring my belief that a larger proportion, if not, indeed, a large majority, of those afflicted with this disease who do drink tea, will find great, and many cases entire, relief from abandoning at once and wholly the use of this beverage.

"Coffee, though of a taste little allied to tea, derives its efficiency in precisely the same manner and from nearly the same substances. Its value and effects in the system are therefore the same as those above stated. Yet it must be generally conceded that a free coffee-drinker will almost invariably complain of biliousness and present a cadaverous appearance."

"Tea and coffee affect the nervous system. It is now generally conceded that in their excessive use is to be found the cause of much headache, dyspepsia, and irritability of temper. Mild solutions of tea tend to produce pleasant exhilaration and a temporary feeling of rest. This action is due to the effects of the theine and tannic acid which it contains. Continued use of strong solutions of tea causes headache, indigestion, enfeebled action of the heart, and derangement of the nervous system. Coffee produces effects

similar to those of tea. Continued use of strong coffee produces sleeplessness, headache, and indigestion. Its effects are due to the caffeine and essential oils it contains."—" *Electric Guide to Health.*"

NOURISHING DRINKS.

Milk is a good drink, as it contains both water and food-elements; but care should be taken to procure it from a healthy cow, as otherwise it might cause disease. New milk and buttermilk are the best—the one for its freshness and the other for the acid it contains, which has been found to be very agreeable to the digestive organs. Skimmed milk should be avoided because of its poor quality and the impurities it generally absorbs by standing so long. An excellent drink for those who think they must drink at meal-time is a raw beaten egg mixed with a glass of fresh milk.

But the best of all drinks is the one nature has provided—pure water used whenever thirsty. As the body consists of about three-fourths water, which is constantly wasting away and being eliminated from the body, it stands to reason that a constant fresh supply is needed. Much and the very best of this supply is derived from fruits, vegetables, and other foods containing water. When more is needed, good, pure water is all that is necessary to supply the need. The only precautions needed is to see that it is pure and not too hard. Water from wells should be examined. Soft or cistern water is better than hard

water, if properly filtered and kept. The hard substances contained in most well-water are regarded by many as very injurious to health. This is reasonable, as only a very small amount of hard substances are found in the body, and most of the ingredients that make water hard are entirely foreign matters to the body. Where cistern water is used, it should pass through two filters—one before it passes into the cistern and one before it is drawn out. Besides this, the cistern should be frequently cleaned. If pure water can be obtained in no other way, it should be distilled. Small distilleries for home purposes can be procured at a reasonable cost.

For farther information on what to eat and drink, study the elements that compose your food and see that they are of the same nature and proportion as the elements which compose the body. The analysis of different foods can be had free of charge by sending to the Department of Agriculture, Washington, D. C.

Chapter XXV.

HOW AND WHEN TO EAT AND DRINK.

Thorough Mastication and Salivation Necessary—Overeating and Its Effects—How Often We Should Eat—Piecing Between Meals an Injurious Custom—Brain-workers Should Eat Sparingly—Regularity Essential—Some Thoughts on Drink—Demands for Elimination Should be Promptly Heeded.

WE have now come to a subject that is of more consequence to health than anything discussed before. It matters not how careful we are in selecting and preparing our food and drink, if we eat and drink in a wrong manner and fail to regulate our eating and drinking, our carefulness will profit but little; whereas if we are careful to eat and drink properly, the danger to health, even of foods not so pure and good as they should be, will be greatly lessened.

THOROUGH MASTICATION AND SALIVATION NECESSARY.

In the first place, the food must not be swallowed until the teeth and saliva have done their appointed work. Most people eat too fast, and the consequence is a great deal of indigestion and other chronic ailments. Indeed, some writers hold that this is the worst transgression against the laws of health that man could possibly perpetrate, because of its fearful results. Many people eat their meals in from ten to fifteen minutes, whereas a full meal should never, *we are sure*, be eaten in less than half an hour. It is

less harmful to eat white bread and pastries and other preparations hard to digest, if these are well chewed and mixed with the saliva, than to eat the best of foods without preparing them for the stomach by thorough mastication and salivation.

Some affirm that coarse bread made from whole-wheat flour does not agree with them as well as bread made from fine white flour. There can be only two reasons for this—either their stomachs have been so weakened by abuse as not to be able to digest nourishing and wholesome food, or the coarse food is swallowed without being sufficiently ground in the mill provided for this purpose—the mouth.

Teeth are indispensable to health, not simply because they are teeth, but because of the work they were intended to perform. The fact that we are provided with them should teach us the necessity of chewing our food; and the grindstone and the machinery invented by man can not properly, and should not be made to, do that which the teeth are supposed to do. Teeth are not supposed to be used for nut-crackers nor for the purpose of biting thread, rope, or metal, but should be used to grind the food we eat while it is at the same time being mixed with the saliva.

We are persuaded that no kind of food should be swallowed until it has been detained long enough in the mouth to be thoroughly mixed with saliva. Even if certain foods do not require mastication, they should nevertheless be insalivated. Even milk should not be swallowed until each mouthful has been detained long

enough to mix with this important fluid. Some physiologists tell us that milk, when gulped down hastily, as most people do when drinking it, will turn into one large hard lump in the stomach—a mass that is difficult for the gastric juice to penetrate and dissolve. Milk is a food and if eaten by mouthfuls with other food, is good, but if swallowed hastily, is no doubt injurious to the digestive organs.

The pernicious habit which many people have of washing down their food with coffee, tea, milk, etc., instead of using sufficient mastication, is an outrage against the laws of health. If food is chewed long enough, it not only will be ground fine, but will also be so well mixed with the saliva that it will not require anything to wash it down. In fact, nothing should be swallowed until it will go down without a noticeable effort. In countries where people do not live so fast and where they take plenty of time to eat and drink, there is no such custom as drinking at meal-time except to quench actual thirst, which may not occur for days. The writer and family quit drinking at meals about two years ago, and they have no desire to return to the habit.

It is better to rest awhile before eating if we are fatigued. Forget all about the work done and especially about the work to be done; throw off all cares and troubles and be cheerful and happy, as good cheer is very essential; take plenty of time; and do not overeat. If these simple rules are observed, there is *not much* danger of dyspepsia and its attendant evils.

We will now give a few quotations from hygienic writers regarding fast eating and the results.

"In this country rapid eating is a prevailing evil. Every year its slain are counted by thousands. Not long since a friend wrote me inquiring why it is that there are so many more dyspeptics in America than in other populous countries? 'Because,' I responded, 'there are more rapid eaters.'"—*Henry Luson, M. D.*

"Thirty minutes should be spent at each meal, and spent, too, in chewing the food a good portion of the time, and not in continually putting in and swallowing, but in pleasant chat and laugh, instead of the continuance of the intense nervous pressure of the office or library. If you lay out to spend thirty minutes in this way at your meals, you may rest assured that you will not eat too much, and what you do eat will be in the best condition for appropriation to the needs of your system."—*Dr. Jackson.*

"Cheerfulness is essential to digestion. A good laugh is the best of sauce. Care and grief are the bitterest foes of digestion. A bright face and a light heart are friends to a long life, and nowhere do they serve better than at the table. God designed that we should enjoy eating, and that, having stopped before satiety was reached, we should have the satisfaction always attendant on a good work well done.

"Eat slowly, thoroughly masticating your food. Rapid eating is one of our national evils, and is the chief cause of dyspepsia. The saliva does not flow

too rapidly to mix with the food to promote digestion, and the coarse pieces swallowed resist the action of the digestive fluid. The food washed down with drinks which dilute the gastric juice and hinder its work will not supply the place of the saliva. Failing to get the taste of the food by rapid mastication, we think it insipid, and hence use condiments, which over-stimulate the digestive organs. In these ways the system is overworked, and, the tone of the stomach being affected, a foundation is laid for dyspepsia." —"*Home and Health.*"

OVEREATING AND ITS EFFECTS.

Another serious and fatal error is that of over-eating, or eating more than the digestive organs can dispose of, thereby producing more waste than the depurating organs can eliminate. It takes but a glance to see the folly and danger of thus overloading all the vital organs and thereby causing them to become weaker and less able to perform their work. In consequence of this weakness and inability the body becomes poisoned with impurities and disease, and the result is suffering and premature death.

The Bible is very emphatic in condemning excess, gluttony, or overeating. We will give a few quotations on this subject from the "good old Book." The wise man says, "Be not among winebibbers, among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty." This shows that drunkenness and gluttony are alike wrong. The word "reval-

lings" in the New Testament is called "surfeitings" in the Scandinavian translation and no doubt refers to the excess of eating and drinking used in connection with feasts and festivals.

Jesus makes it very simple and plain by these emphatic words: "Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life." Better advice was never given in regard to eating and drinking, but few are giving the heed the Master asks them to give. These words also show the effect of overeating—that it overcharges the heart, or makes men and women so stupid that they are unable to meet and overcome the obstacles which come in their way from earth to the glory-world. It so benumbs the mind and soul of man that he is not able to rightly worship his Maker. No doubt for this very reason fasting has been and should still be a practise of Christian people. Not only does overeating "overcharge the heart," or mental and spiritual faculties, but also it overloads every part of the body, breaking it down instead of building it up.

The Bible farther speaks of some "whose God is their belly, and whose end is destruction." This is true in every sense of the word. Therefore let all take heed that they make their stomachs serve them, or that they "eat to live" instead of "living to eat." Bible warnings are never given in vain; hence we are bound to suppose that man's danger is on the side of overeating rather than of not eating enough.

Overeating is one of the chief causes of broken down health and disease. If people would remember that it is not what we eat but what we digest, that nourishes and renews the body, they would not be so heedless in the matter of eating. Some seem to think we must eat without regard to the ability of the organs to handle the load placed upon them. When we eat more than we digest, or more than can be made into blood, and more than the purifying and eliminating organs can dispose of, our blood becomes poisoned with impurities; hence it fails to properly renew the body. Many diseases, such as catarrh, boils, etc., are simply the visible results of impure blood, generally made so by eating more than is digested. There may be some who go to extremes in fasting and abstaining, but to one who does not eat enough, no doubt there are hundreds who eat too much. In fact, the tendency of people nowadays is to overeat. This tendency can easily be accounted for when we consider the overloaded tables of even the laboring class and the rapid eating practised by most people.

Solomon says, "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite." We should not have to sit at a ruler's table in our day in order to need this warning; for such "deceitful meat," which tempts men and women to overeat, can be found on the table of the common people. A preacher, a man of strong mind and character, once told us how he kept from overeating when

out in evangelistic work, after he found out that to eat freely of all the many mixed varieties was to his hurt instead of to his health and strength. His statement was about as follows: "When I sit down at the table, I look to see what is before me; and next I decide what things I can have and how much of each thing, and then I eat accordingly."

No doubt this was a very good way to do under the circumstances; but how much better if things that tempt even preachers to overeat were never prepared and put on the table. And if a man with a strong will as well as knowledge has thus to exercise all the determination he can muster up to keep from being ruined by the many dishes that deceive people, making them believe they are hungry when they do not need food at all, what will become of the weak and the ignorant? The reader may answer this question for himself. If tables were spread with plain, wholesome, and nourishing food, as the wise man says, "food convenient for me," and extras avoided, there would not be half the danger of overeating.

Rapid eating also causes people to overeat. Food is intended to remain in the mouth until the taste is fully satisfied with its deliciousness; but when food is hurriedly swallowed, it fails to satisfy the taste, which then calls for "more seasoning." It also perverts the appetite, causing an unnatural craving, especially for the pastries and sweets—the very things the already-weakened stomach can not properly handle; and thus on it goes until the station of de-

struction is reached. More people than we can number are suffering from the effects of gratifying an unnatural appetite caused mostly by unnatural eating and drinking. The following quotation should be heeded by all:

"Great eaters never live long; spare eaters never accomplish much. The best rule is, eat moderately. Never eat so much as to feel uncomfortable. If more food is taken than sufficient for the wants of the system, it remains undigested, and becomes a source of irritation and oppression. The quantity of the food required varies with the age and habits of a person. The diet of a child should be largely vegetable and abundant. A sedentary occupation requires less food than an active, out-door life. The greatest workers should be the greatest eaters, as a powerful engine needs a corresponding furnace. . . . To eat until one can eat no longer is gluttony, and should never be indulged. One has said that as many lives have been destroyed by gluttony as by drunkenness." —*"Home and Health."*

HOW OFTEN WE SHOULD EAT.

When to eat and drink, or how to regulate our eating and drinking, is of great importance to health. The ancient as well as the present customs of different people differ widely in this. The Romans are said to have eaten only one meal a day, while it seems quite plain from the reading of the Old Testament that the Jewish people ate two meals a day. The peo-

ple in this country at the present time generally eat three meals, while the people in some European countries eat four or five. It would be rather difficult to decide which one of these different customs would be best for people to follow, as it depends somewhat on the occupation and the condition of each individual.

Rest is necessary to every part of the body. We can get along much longer without eating than we can without rest and sleep. A man can not work more than two or three days without rest. The stomach and the organs of digestion are no exception to this rule, but need rest just as much as the arms, the legs, etc. It therefore follows that these organs must have time to finish their work and time to rest before any more work is imposed upon them. Some physiological writers claim that the period of rest should be as long as the time it takes the food eaten to digest. It takes from two to three and one-half hours for a healthy person to digest the different kinds of food generally eaten at a full meal, and when the digestive organs are weakened through abuse of any kind, it takes still longer. This would make an interval of from four to seven hours between two full meals, in order to let the organs finish their work and to give them needed rest.

PIECING BETWEEN MEALS AN INJURIOUS CUSTOM.

Eating, or "piecing," between meals should never be practised; for it not only keeps the organs from getting needed rest, but starts them at new work be-

fore the work already on hand is finished. Reader, if you can imagine yourself the employee of an employer who not only is constantly hurrying you from one job to another, but even demanding you to start on some new work before you have half finished the work already undertaken, thus making you do two jobs at one time, you may get some idea of the way people treat their stomachs by eating between meals. No one would long stay in the employ of such an employer; and we need not wonder that the digestive organs should refuse to work for us when we subject them to such unreasonable abuse. Neither children nor grown persons should eat anything between meals, not as much as a stick of candy nor a piece of fruit; for it certainly is contrary to the laws of health to do so, and hence it can not but bring punishment to the transgressor.

BRAIN-WORKERS SHOULD EAT SPARINGLY.

It is not necessary for every one to eat even three meals a day. People who spend their time in mental work will find it much better to leave off the early morning meal or to eat only a small amount of something light or easily digested, such as a little fruit or a glass of new milk, etc.; for thereby they not only will avoid the inactivity of the mental faculties caused by the process of digestion, but will also avoid the interference with digestion caused by mental exertions. When the mind is hard at work, the brain draws heavily upon the blood; and when the stomach

does its work, it likewise draws the supply of blood to it: hence brain-work and digestion do not go well together, but, on the contrary, are sure to interfere more or less with each other. For this reason any kind of mental and spiritual labor can be best accomplished while abstaining either partially or entirely from food. If people who are engaged in such pursuits would remember this and regulate their eating according to their work, they would not only do more and better work, but avoid the danger of indigestion and consequent ill health. People who are engaged in manual labor can digest more, as they generally have longer days and hence longer time between meals; but even for them the morning meal should be light, as there has been very little waste of the body during the hours of sleep, and therefore no heavy meal is needed.

As to hunger and weakness being the result of allowing a proper length of time between meals, we will say that it is neither natural hunger nor weakness, but the force of a bad habit. The writer had about twenty years' experience with a five-meal-a-day habit, about twelve years' with the three-meal plan, and about two years' with the two-meal regimen, and he can testify that the hunger and weakness caused by changing from eating so often to a longer period is only of short duration and will pass away with the habit in two or three weeks. The reader can prove this by trying it.

REGULARITY ESSENTIAL.

Meals should be eaten regularly, or at the same hour

each day. To drop out a meal or two will do no or little harm; but to eat dinner one day at eleven, the next day at twelve, the next at one, and again at eleven, etc., is injurious to health and should not be allowed in any household. Settle it in your minds whether two or three meals are best for your health and work, also the time best adapted for you to eat them, and be regular to this hour each day.

There are, however, certain times when eating might not be advisable even though meal-time has arrived. One should not eat when very much fatigued. It should be remembered, too, that the mind has a strong influence over the body and especially over the digestive organs and that consequently we should be careful to be in the right state of mind when we eat. We should not eat when sad or worried, etc., for sadness, worry, and the like interfere with digestion. When we have no appetite, we should not eat. A lack of desire for food is a sure sign that it will do harm instead of good. Some have the idea that they must eat to keep from starving and so they continue to stuff their digestive organs with unrelished food until the organs protest unto vomiting. This is a bad mistake. The best way to get an appetite is to wait until it comes of itself. Missing a meal or two is generally all that is needed, whereas it may take months if eating is continued. Never eat to keep from getting hungry, but wait until you are hungry and then eat.

The following quotation from a school physiology *will doubtless* be instructive to all:

“The frequency of meals, and the times of the day at which they are eaten, need to be such that, after the organs have had opportunity to perform their work, they may have an equally long season for rest and repair. Three meals a day are sufficient for any healthy person, and a less number may be better for some. ‘Eating between meals’ robs the organs of rest. Regularity in eating is one of the most important of requirements. Very late meals, or very heavy meals in the latter part of the day, often disturb the digestive organs. Light food in the evening will afford the best opportunity for sound and refreshing sleep during the night. Dreaming and restlessness are most frequently caused by excess of food, or indigestible matter, in the alimentary canal. It is improper to pass immediately from hard work of muscle or brain to the table, for the system needs time to prepare for the change. It is equally wrong to engage in active labor of any kind just after eating, for the forces of the system are required for a time in beginning digestion. When one is tired or warm, let him rest before beginning to partake of food, and then eat deliberately. The conditions of the mind affect both the appetite and digestion. Food eaten under peaceful and agreeable influences will receive the attention and energy of the digestive apparatus, while excitement, anger, sorrow, or discord will render the forces of the stomach almost powerless.”—“*Eclectic Guide to Health.*”

SOME THOUGHTS ON DRINK.

Regarding when to drink, not much need be said if good pure water is the drink used. We might mention that water standing in a close room over night or for some length of time is not pure, as it absorbs the impurities in the atmosphere. Drinking-water should be as nearly fresh as possible. All that is necessary is to drink water whenever thirsty. Some hold that a glass of water in the morning is good and that a drink of water either cold or warm a short time before a meal is much better than to drink it at meal-time or even after.

Ice-water should never be used; but if used, it should by all means be avoided when very thirsty. If hot water or any hot drink is used, it should not be drunk until it has had time to cool, as very hot or very cold drinks are injurious to the teeth and harmful to the digestive organs.

DEMANDS FOR ELIMINATION SHOULD BE PROMPTLY

HEEDED.

Another very important matter is regularity in the elimination of the wastes from what we eat and drink. The bowels must move regularly and copiously at least once a day and the urine be expelled often, or diseases will enter in a short time. If right eating and other proper habits are observed, the evacuating organs will generally make their demand known at proper intervals; and it is of the greatest importance to health that these demands be promptly heeded.

If a need for the movement of the bowels or of urination is felt, this duty should not be put off until a more convenient time; for in doing so not only is the system temporarily poisoned by absorbing some of the waste-matter, but the organs will soon fail to do their proper work, and thus permanent derangement and disease will result.

A good plan, especially for those whose digestive organs are more or less weak or for those who suffer from constipated bowels, is to have a certain time for their movement each day, besides heeding every demand for this necessary work. If a morning meal is eaten, the best time for evacuation is immediately following. If that can not well be accomplished, choose the time following the noon meal. If one will go to stool at some regular hour and stay for some time, the bowels will soon get into the habit of moving at this certain time. This habit, if never neglected, will prove very beneficial to health.

A flushing of the bowels with tepid water is often beneficial, especially when they do not move regularly and copiously. A fountain syringe for this purpose can be purchased at almost any drug store.

Chapter XXVI.

OUR CLOTHING.

Modesty in Dress Should be Observed—The Evil Effects of Tight Clothing—High-heeled Shoes Injurious—What Clothing to Wear—Frequent Changes Necessary.

THERE are three principal things to consider in the selection and use of clothing; namely, *modesty*, *comfort*, and *health*. When these things are lost sight of, or exchanged for *fashion* and *style*, we are making a wrong use of this necessity, and we shall suffer for it in some way or other. Many homes are ruined financially by mothers and daughters—the very ones who should be the light and life of home—simply by their foolish efforts to *dress in style*; and not only so, but even the health and life of many, especially of mothers and daughters, are sacrificed to the goddess of Fashion on the altar of silly pride. Moreover, the eternal loss of immortal souls without number is caused by pride and fashion. When we look at these sad effects of the wrong use of this important necessity, we can easily see the importance of right teaching and practise, both for the sake of home and for the human race in general.

How foolish for people to ruin their home and health for the poorly paying business of *style*! How well it would be if every one would heed the Bible admonition! “In like manner also, that women adorn themselves in modest apparel, with shamefacedness

and sobriety; not with broided hair, or gold, or pearls, or costly array; but . . . with good works."—*Paul*. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."—*Peter*. Some are ready to consider this plainness in dress as narrow-mindedness and religious fanaticism; but we are safe in saying that it is both broader and deeper than any new fashion ever invented in Paris or New York and that if people would heed it, they would be better off morally, physically, spiritually, and financially.

It is about the same regarding clothing as regarding food—a proper amount of plain, neat, becoming, and durable clothing is necessary and will prove a blessing to all, but excess and foolish fashions are a curse to the human race. And the fact that this awful curse falls mainly on the "weaker vessel," or the fairer sex, makes us feel all the more stirred to do our best in teaching a better way to dress than the one common to most people in this and other countries. We will say that, seeing the New Testament commands are to dress plainly and modestly, it becomes the duty of all Christian people to do so, in order to please the One whom they profess to serve. But we should like to have the reader look upon it, not as a mere, cold duty, but as a great privilege because of the benefit it brings to themselves and their dear ones at home. If people would learn to look upon every Bible command as being given because it is best for them to follow and is necessary for their good in time and eternity, they

not only would love the Good Book better and study it more, but would soon learn that it contains the treasures of wisdom and knowledge to be found nowhere else.

MODESTY IN DRESS SHOULD BE OBSERVED.

That very low-necked dresses and clothes so thin as to be transparent tend neither to chastity nor to health, especially in cold climates, should hardly be necessary to speak of, and yet it seems as if many will endure the cold as well as the gaze of the low and debased found in almost every nook and corner, rather than to dress in a sensible manner. Sometimes we speak of fallen women; but we are sure there are more fallen men than fallen women, not only among those who are considered low and debased, but even among fathers and sons of families well respected and high in society.

We should like to ask all women who dress in a way that exposes their almost nude breasts, arms, etc., if they think themselves any help in lifting up fallen humanity to the plane of self-respect and of respect for the opposite sex, which things are so necessary to home and happiness? or, if they do not fear that they are rather helping to swell the number of men who know not true manhood? We would not have the reader believe that we think all men would be defiled and debased by this tendency to immodesty in dress, for we believe there are men who have such high and *exalted* ideas of sex that they are beyond giving way

to temptations of this nature; but it is with sadness that we confess our inability to believe that even a majority of them are of such a type of true manhood. Women should be protectors to men and help to make and keep them pure and noble. Women have the strongest influence for purity.

Many women dress in style for the sake of being attractive to the opposite sex, and no doubt some men are attracted by this unreal and unnatural way; but this attraction is bad for both sexes, and the best type of men are not so much attracted by fine hats and dresses as by the virtues which go to make up a noble woman. A neat, plain, and becoming attire has more attraction to the kind of man a woman should desire to attract, than have the foolish fashions which ruin women's health and rob men's pocketbooks.

THE EVIL EFFECTS OF TIGHT CLOTHING.

There is neither comfort nor health in the way most women dress. The heavy burden of a hat loaded down with trimmings is considered to be a cause of the headache endured by many women. The trinkets and trimmings on their person and dress are, to say the least, useless to health and comfort. But there is one evil that is more detrimental to health than all other evils of fashion combined. This evil we will call *corset-wearing*. It is generally called *tight-lacing* by hygienic writers; but as most women who wear corsets will not admit that they lace, and as scarcely any will admit that they are guilty of tight-

lacing, we shall call it corset-wearing. We are sure that, not only all who wear corsets but also many who do not wear them, are injuring their health by wearing too tight clothing

It has been proved that a man's breathing capacity is lessened about one-fourth by the ordinary clothing worn by men. If such be the case, how much more is this true of women! This shows the effect on the lungs of lacing or of wearing tight clothing. All the organs of our body must be given sufficient room where the Creator has placed them, to allow perfect freedom of action, or our health will suffer. The lungs are very necessary to life and health, as we can hardly live five minutes without their service; hence they should be left perfectly free to expand to their fullest extent when filled with the air which purifies the blood and gives life to the body. The awful increase of diseases of the lungs in later years shows that these important organs are not treated right by many; and the fact that many more women than men die from consumption and other lung-troubles shows that women are the ones who transgress the laws of health the most.

We should practise deep breathing, or breathing to the fullest capacity of the lungs and expansion of the chest; but how can women do so in the steel cages and the tight clothes they wear? Some women will draw in their breath and then run their fingers up under their corsets, making this a test of whether they *lace or not*. This is not at all a fair test. Expand the

chest and waist as much as possible, and then see whether the corset will fit. But even this is not a fair test, for many women have so cramped their organs as not to be able to expand the chest to half its capacity. The only way is to burn up the corset, and then make the clothing so loose that the chest and waist will have a chance to develop to its natural size again, if, indeed, it is not already too late for nature to restore the abused and weakened organs. Women who do not desire to run the risk of dying with consumption should reform their dress habits at once, or rather, conform to nature's demands for the free, unhindered, and unlimited use of all the vital organs.

Even dresses held up by the hips are too tight; besides, they are constantly weighing down upon the body, and this pulling down is detrimental to health. All clothing should be worn loose and be so fastened as to throw its entire weight upon the shoulders, as they are the members made to carry burdens.

Tight clothing not only presses upon the lungs, thereby opening an entrance to the dreaded diseases of these delicate organs, but presses upon nearly all the vital organs, limiting their capacity for work, lessening their size, and dislocating them. The lungs, the stomach, the heart, and the liver are all pressed out of their proper shape and location, and they, in turn, are made to press upon the other vital organs, and thus the whole system is deranged and prepared for disease and death instead of health and life.

Corset-wearing unfits women to become mothers. Many women have died in childbirth from the effects of lacing, and no doubt many children are compelled to drag out a miserable existence in ill health until relieved by premature death, because of the weak constitution given them by mothers who have broken down their own constitutions by this pernicious custom. And yet even pregnant women will put on their corsets and perhaps pull the strings a little tighter in order to hide their condition. This is awful. Wives need not be ashamed of becoming mothers, but they should be ashamed and more than ashamed of thus destroying their own health and the health of their innocent children. During pregnancy, especially, should the clothing be worn very loose, no matter where the prospective mother may go nor what the occasion may be. Doubtless much of the aversion for bearing children could be removed if women would dress properly from childhood up, as this would at least remove much of the suffering and danger connected with childbirth.

We will now give some quotations from scientific writers on this important subject.

"The clothing should be loose, that it may be warmer, and that it may not press the body out of shape. Tight clothing prevents free circulation of the blood, by pressing on the arteries and veins. Clothing that fits closely about the waist should not be worn, because it hinders the fullness of breathing. The weight of the clothing should be borne by straps

across the shoulders, rather than be supported by tight bands about the waist."—*"Eclectic Guide to Health."*

"The organs on which growth depends, namely, the lungs, stomach, and liver, are reduced by the corset to half the natural size and activity."—*Dr. Dio Lewis.*

"The free and easy expansion of the chest is obviously indispensable to the full play and dilatation of the lungs; whatever impedes it, either in dress or in position, is prejudicial to health, and on the other hand, whatever favors the free expansion of the chest equally promotes the healthy fulfilment of the respiratory functions. *Stays, corsets, and tight waistbands operate most injuriously, by compressing the thoracic cavity, and impeding the due dilatation of the lungs and in many instances they give rise to consumption.* I have seen one case in which the liver was actually indented by the excessive pressure, and long-continued bad health and ultimate death was the result."—*Dr. John M. Howe.*

"The pathological consequences of continued and prolonged pressure on any vital structure are innutrition, congestion, inflammation, and ulceration, resulting in weakness, waste of substance and destruction of tissue. The normal sensibility of the part is also destroyed. No woman can ever forget the pain she endured when she first applied the corsets; but in time the compressed organs become torpid, the muscles lose their contractile power, and she feels

dependent on the mechanical support of the corset. But the mischief is not limited to local weakness and insensibility. The general strength and general sensibility correspond with the breathing capacity. If she has diminished her 'breath of life,' she has just to that extent destroyed all normal sensibility. She can neither feel nor think normally. But in place of pleasurable sensations and ennobling thoughts, are an indescribable array of aches, pains, weaknesses, irritations, and nameless distresses of body, with dreamy vagries, fitful impulses and morbid sentimentalities of mind.

"And yet another evil is to be mentioned to render the catalogue complete. Every particle of food must be aerated in the lungs before it can be assimilated. It follows, therefore, that no one can be well nourished who has not a full, free and unimpeded action of the lungs."—*Dr. Trall.*

"So does our mode of dressing pollute the blood. One of the worst of blood poisons is the waste-matter of the system when not thrown off by its natural channels. And one of the most important of these channels is the lungs. But in order to act properly the lungs must have free play, and this they can not have with our present style of dress. Originally, the lungs were made to bear an exact proportion to the wants of the body in this respect. Anything, then, which diminishes their capacity destroys the balance, and pollutes the blood by retaining the waste-matter in the system. This may develop consumption, scrofula,

catarrh, and even some diseases the origin of which is sometimes popularly ascribed to the lower vices. And no woman in ordinary society dresses so as to wholly avoid such results, unless she has made a special study of the matter and planned her dress accordingly."—*Miss Julia Coleman.*

"Let men who would rather bury than raise their children marry tight-lacers; but those who would rear a healthy, talented, happy family, to bless their mature life, nurse their declining years, and perpetuate their name and race among men, should choose those naturally fullchested; for such will be likely to live long, and bear vigorous children. Those who would not have their souls rent asunder by the premature death of wife and children, are solemnly warned not to marry small waists; for such must of necessity die young, and bear few and feeble offspring. You women who are willing to exchange the rosy cheek of health for laced pallor, the full round form of natural beauty for the poor, scrawny, sunken, haggard, almost ghastly figure of those who lace, or break the heart of husband and friends by your premature death, after agonizing yourself by thus causing your children's death, till you exclaim in nervous agony, 'O, wretched life that I live,' besides dying before your time, lace on tighter and tighter, and keep laced up night and day, till your life wheels cease to move.

"Those who wear flowing dresses, hanging from their shoulders, confined only by a loose belt, look comparably more 'interesting,' maternal, and woman-

ly, and every way more taking, than those with confined, wasp-like waists.

“Those lace tight who strain their buttons or fastenings; and few but do. Whatever cramps the vital organs, or interferes with perfect freedom of breathing or motion, injures equally with corsets. Lyncurgas made all pregnant Spartan women wear large dresses, so as to give ample room for developing large warriors, and paid them special honors; while *enceinte*, or ‘ungirdled,’ means ‘with child,’ because Roman women took off their girdle as soon as they knew they were with child, lest they cramp or injure it. The discomfort caused by even a little visceral pressure, and relief given by undressing, warns you, and proclaims its injury to you and your unborn. What is as precious as superb women and darling children? Yet this senseless, wicked fashion is victimizing both by wholesale.”—*O. S. Fowler*.

Many more testimonies could be given, but we think these ought to be sufficient to cause every woman to be so disgusted with corsets and tight clothes that she will start at once on a better way of dressing, and that every mother will do her best to keep her girls from being ruined by this foolish custom.

HIGH-HEELED SHOES INJURIOUS.

Another evil is that of wearing high-heeled shoes. It is not natural for the heel to be thus lifted above the rest of the foot. If such were necessary, we would have been made this way. Whenever people under-

take to change their form or position with what they wear, they are undertaking to change nature—a thing they can not do—and the outcome is the ruination of health. Tight shoes or tight clothing of any kind should never be worn, as such hinders the circulation of the blood; and as the body is dependent upon the blood for its vigor and life, to wear anything that impedes the circulation is really to take one's own life by slow degrees.

Tight shoes, by interfering with the circulation, cause the feet to be cold—something to be avoided by all who desire health, as more sickness is caused from cold feet than by any other part of the body suffering from cold. "Keep the head cool, but the feet warm," is an old health-rule that should be observed by all; but in order to do so, it will be necessary for the women of our land to cease overloading their heads and squeezing their feet. However, some men are just as foolish in this line as many women. It does not pay to ruin the health just to have our feet look smaller than they are. But what will not the goddess of Fashion demand of those who serve her?

We will now give a quotation from a lady writing on fashion—a quotation that we think should be studied by all who deem it a virtue to be in style rather than to have health and to be clothed with good works:

"Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the

laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave-woman at her task will live and grow old, and see two or three generations of her mistresses fade and pass away. The washer-woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters die all around her. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby.

"It is a sad truth that fashion-pampered women are almost worthless for all the good ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ones. They are only doll-forms in the hands of milliners and servants, to be dressed and fed. They dress nobody, they feed nobody, they instruct nobody, they bless nobody. They write no books; they set no example of virtue and womanly life. If they rear children, the latter are left to the care of servants and nurses. And when reared, what are the children? What do they ever amount to but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men. Not one of them had a fashionable mother. They nearly all sprang from strong-minded women, who had as little to do with fashion as the changing clouds."

WHAT CLOTHING TO WEAR.

We will close this chapter with a few hints on how to clothe our bodies for comfort and health. The material used should be such as will be both durable and comfortable. Too cheap material should be avoided if possible. Enough clothing should be worn to make one comfortably warm, but no more. The climate and the weather should determine the amount, and it should be remembered that too much is just as bad as not enough.

Undergarments made of wool or partly of wool are better suited for most people in cold climates, as they retain the heat better. It should be remembered that constant exhalation and inhalation are being carried on through the pores of the skin and that, therefore, clothing, especially undergarments, should be of loose weave.

The head should be dressed so as to keep it cool and comfortable. The neck, shoulders, and arms should be as well and as much covered as the rest of body. The throat should not be muffled or wrapped too tight, as this hinders its free movements in breathing and speaking; and it is unnecessary, except when the habit has been formed.

All garments should hang on the shoulders, and not be made so as to weigh down on any other part of the body. Let women be sure to observe this, even if they do have to make their skirts and waists over.

Skirts should be made so as not to drag on the ground when one is walking, as this is neither clean

nor sanitary. In the cities much disease is claimed to be caused by women's gathering up the germs contained in the filth on the sidewalks and streets. The following quotation is taken from a poster in a lecture-room on consumption: "If you are a woman, do not wear skirts which sweep the sidewalk of the spittle of consumptives and other filth, and thus carry disease into the house."

The lower limbs should be clothed so as to insure warmth and comfort at all times. Women should wear two suits of underwear in cold weather and fewer skirts, as these do not give the needed protection to the limbs and generative organs. Much female trouble—suppressed and painful menstruation, etc.—is caused by a lack of protection from the cold. Wear a light or medium suit and over it a heavier one so made as to warmly protect the limbs and generative organs. The feet should be so dressed as to allow free circulation and to insure comfort.

FREQUENT CHANGES NECESSARY.

The clothing should be frequently changed, especially that worn next to the skin, not simply to remove dirt and dust, but in order that the skin may not reabsorb the impurities expelled from it. For the same reason no clothing worn through the daytime should be kept on at night. Stockings should be changed oftener than other garments, as more impurities are secreted from the feet than from the rest of the body. No undergarment should be worn longer than one

week without being changed, and stockings should be changed at least twice a week, and if polluted by sweat and dust, a more frequent change is necessary. Clothing should be kept clean and fresh by water, air, and sunshine.

“The errors in woman’s dress are: 1st. The corset, which reduces the waist from three to five inches, and pushes the organs within, downward.

“2nd. Unequal distribution. While her chest and hips are often overloaded, her arms and legs are so thinly clad that their imperfect circulation compels congestion of the trunk and head.

“3rd. Long, heavy skirts, which drag upon the body, and impede the movements of the legs.

“4th. Tight shoes, which arrest circulation, and make walking difficult. High heels, which increase the difficulties in walking, and so change the center of gravity in the body as to produce dislocations in the pelvic viscera.”—*Dr. Dio Lewis.*

Chapter XXVII.

WORK AND REST.

Physical Exercise Produces Strength—The Danger of Insufficient Exercise—Beneficial Exercise for Brain-workers—Outdoor Exercise Preferable—Excessive Labor to be Avoided—Worrying vs. Cheerfulness—The Necessity of Rest and Sleep—Preparations for Sleep—The Importance of Regularity—Sleep and Longevity.

IN order to get the benefit from what we eat or drink, we must work or exercise every part of the body. In fact, there can be no doubt that things to eat and drink and the organs which prepare them for the use of the body are provided for the sole purpose of giving strength to labor with mind and body; and for this reason, nature is so arranged as not to allow a person to derive strength from what he eats unless he exercises. The Bible rule is, "If any would not work, neither should he eat." It is true he does not deserve to eat; neither can he derive from his food the strength and benefit that those do who spend a proper amount of their time working. Idleness is one of the worst evils that can befall any home or people. In itself it is ruinous to health, besides being the foundation upon which many other evils are built. Labor, physical labor, is a blessing that no able-bodied human being should be without; for it is just as necessary to health and life as are eating and drinking. A little thinking will show the need of exercise in order to obtain strength from

what we eat. We have seen that the food is made into blood and that by its circulation is carried to every part of the body, where it is deposited so as to take the place of the old waste-matters constantly accumulating in every part; therefore anything which hinders circulation hinders both the carrying off and the renewing, while anything that promotes the circulation helps to carry on this process of life continued.

PHYSICAL EXERCISE PRODUCES STRENGTH.

Nothing so stimulates and increases the circulation as physical exercise, while idleness and inactivity causes it to become slow and finally clogged with impurities. We all know that running fast causes the feet to become warm and that any physical labor will cause heat to increase in the body, even to perspiration. This warmth is caused by a more rapid circulation of the blood to every part of the body, which causes a faster renewing of strength and carrying off of wastes. This is why people who work at hard manual labor are stronger than those who are engaged in lighter occupations. Any part of the body can be made stronger by exercising it more. The muscles of the arm are increased by swinging the hammer, the legs increase in size and strength by much walking and running, etc.; while inactivity will cause a gradual decrease in strength and finally open an avenue for disease to enter the body. This makes it very important that we see that every part of the body is

properly exercised. The more evenly and regularly every part is exercised, the better will be the health of the individual.

The members of our bodies are for use, and not for abuse or idleness. The feet and legs are for walking and getting about from place to place, therefore every one should do considerable walking or moving about every day; the arms and hands are for lifting and handling, hence we should see that we do some of this every day; etc. It is said of the late Alexander Dowie that he boasted of lifting nothing heavier than his fountain pen; that he was a glutton; and that these wrong habits finally broke down his strong constitution and caused his death from a loathsome disease. A proper amount of right eating, drinking, and working not only is conducive to health and long life, but is absolutely necessary for it.

Those who spend their time on the farm or in the shop have but little danger of not exercising enough, but more danger of overworking, which is also to be guarded against. Weariness and exhaustion are nature's indication that we have worked too much; and they are warnings that should always be heeded; for if we overdo our strength, exercise will no longer produce strength for us, but weakness instead, and hence is as bad in its results as not working enough.

THE DANGER OF INSUFFICIENT EXERCISE.

The danger of insufficient exercise is constantly confronting those who are engaged in mental work. Hu-

manity is inclined to go to extremes on both sides of all important questions, but the law of God and nature is to be "temperate in all things"; and only those who obey this law will enjoy the benefits of health, life, and success. Most people are on one side or the other of the temperance line, and consequently much ill health and many premature deaths. It would be well for those who are weak from inactivity or sheer laziness—and the latter is the case with all who take no physical exercise—to begin at once to work or exercise in proportion to their strength, and for those who are weak from doing more work than their strength allows, to cut down their amount of physical labor to the line of their present strength.

BENEFICIAL EXERCISE FOR BRAIN-WORKERS.

Those husbands who are engaged in brain-work can make their home happier and have better health if they will spend some part of their time each day helping their wives bear the burdens of the housework, by doing the harder part of it for exercise. This would, as we said in a previous chapter, have a two-fold benefit—husband and wife would be brought closer together, and the exercise thus obtained would be beneficial to health. If such husbands, or sons and daughters engaged in mental labors, would thus help the members of the family who do the kitchen and housework, and then take the whole family to the lawn, the garden, or any outside work that home affords, health and happiness would surely be the re-

sult, besides the financial aid to the home. Everybody should be interested in home, and exercise should be interesting, so as to make it a rest to the mind as well as the greatest benefit to the body; therefore home is a good place for physical exercise for all brain-workers. We are sure that not more than eight hours of hard and straining brain-work should be laid upon an ordinary person; but even if necessary to spend more time than this at the desk, it is beneficial to do two hours' work or more at home; and the work that exercises all parts of the body the most evenly is the best.

The prevailing and increasing tendency, especially in this country, to spend too much time in mental labors and to neglect to do any physical work that does not need to be done, is a curse to the nation—a curse that is telling fast in its awful results on the health and lives of the people engaged in such occupations. There has been a large increase in deaths from nervous diseases, insanity, and suicide in late years. People are living too fast, especially those engaged in mental pursuits; hence they die before their time. Some years ago many business men were farmers or had some trade or work besides their office-work, but the luxuries and inventions of late years have made it possible for people to neglect the need of their bodies regarding a proper amount of daily exercise as well as recreation to the mind; hence the above results as a penalty for the broken laws of nature.

There is not much danger that a brain-worker in ordinary health will get too much exercise, but there is great danger of his not getting enough and of his doing too much brain-work. Let every one who is engaged in such occupation as does not require much physical exertion see that he daily spends several hours in some work that will give the body a proper amount of exercise. A long walk to and from the place of business is very good, as it has to be taken regularly and hence can not be neglected; but even this is insufficient to meet the demands of the system, and it remains for those who desire to live a long and useful life to lay such plans for work as will afford the body proper exercise and as can, at the same time, be made a blessing to their home or at least to their fellowmen.

OUTDOOR EXERCISE PREFERABLE.

Outdoor work is the best for health, since it affords the much-needed fresh air for the lungs to purify the blood. Gardening, lawn-work, etc., in summer and wood-sawing, chopping, etc., in winter are splendid exercises for office-workers. Ministers of the gospel should divide their time between study and prayer, and physical exercise, thereby being helpful to others in every line, as well as having better health and being more able to fill their high calling. One has said, "Walk twelve miles before speaking, and you'll never break down."

When sufficient exercise can be taken in no other

way, it should be taken with dumb-bells, Indian-clubs, or the like—whatever suits the individual. Books of instruction can be found in almost any city. All exercise should be regular and daily, or it will fail to be of much benefit.

We would not have our readers get the idea that, by starting in and taking a large amount of exercise, they can cure the chronic ills brought on by a lack of exercise and other wrong habits. No, this course would do them more harm than good. The thing to do is to form right habits and obey the laws of health while we have it in our possession. After people become weak and feeble, they can not stand much exercise and are very likely to overdo, thereby doing themselves more harm than good. However, even such persons should take a certain amount, according to their strength. No one should do more work nor take more exercise than he can stand without being fatigued. Let your present strength guide you; and if a right amount is taken regularly and daily, you may increase in strength so as to be able to do more in the future.

Those who are engaged in physical labor need not give so much heed to exercise, and yet it is true that many kinds of work do not furnish the proper amount of exercise to all parts of the body. Some kinds overwork the arms, while the legs and feet are not used much, and vice versa. In such cases it would be well to remember that the weary parts need rest and that the ones not much used need exercise.

EXCESSIVE LABOR TO BE AVOIDED.

Too many hours and too hard work is just as detrimental to health as not enough exercise. There is now a great effort among the laboring classes to have work in factories and shops cut down to eight hours, and it is to be hoped that it will succeed, as this surely is long enough for men and women to work at indoor labor. Farmers and such as are permitted to do their work outdoors in the fresh air and sunshine are favored much in regard to health and can stand longer hours than factory-laborers, yet too much labor is generally the tendency of even this favored people. Some farmers daily spend from twelve to sixteen hours in physical labor. This is entirely too much; and grasping for one more farm or an addition to the one already in possession should not be allowed to cause one to spend so many hours in work. Not only will this overwork hurt the body, but it dwarfs the mind and soul as well; therefore it should never be tolerated by, nor asked of, any one. From ten to twelve hours, chores included, are enough on the farm. No one should work every day until tired and worn out and hardly get rested at night, unless he or she desires to commit suicide, as it is sure to shorten life.

WORRYING VS. CHEERFULNESS.

Worrying about work and cares is even worse than the work itself and should never be done. Solomon says, "A merry heart doeth good like a medicine, but

a broken spirit drieth the bones." Truer proverb was never spoken, and it is well for those who worry to give heed to its instruction. Cheerfulness is worth more to health and life than all the medicines in the apothecary's shop; and worry, care, and anxiety are more wearing on the system and will break it down faster than the hardest of labor. The Good Book is full of instruction on this subject. It shows us that the "cares of life" will so hinder spiritual progress as to "choke out the word" and keep it from bearing fruit unto life eternal; that they will even make us unfit to meet the Savior at the final judgment. It also encourages us to "take no [anxious] thought for the morrow," for "sufficient unto the day is the evil thereof."

There are enough hardships and difficulties connected with each day's labor and duty, without worrying about the past or future, and hence all who do so will have more than enough—more than they can bear up under—and the result is, they break down their spiritual, mental, and physical powers. Christian people at least can keep from loading themselves down with worry and care. They are exhorted in the Book they profess to believe, to "be careful for nothing" and to "cast all their care upon Him." Sometimes people get discouraged, and feel that it is of no use to try, but this needs to be changed. There is use for trying; and only those who try and sometimes try, try again, succeed. There surely is no use in being discouraged and downhearted under the burdens and

cares of life. Hoping, trusting, and trying will accomplish much good; but worrying over things that are past or things that are to come or that are supposed to be coming never accomplishes any good, but instead only harm. All who desire health and long life should make it a rule never to worry nor feel bad about anything that can not be helped, no matter how bad or hard it may seem.

When our work is done, we should leave it, body and mind, and stay away until time to take it up again. If this rule is observed from youth up, it will not be hard to practise; but if the habit of worrying and of straining the mind about things has been formed it will take a determined and continued effort of the will to follow the foregoing rule. These bad habits can be carried so far that there is no escape from the insane asylum or the grave. Therefore let all take warning and at once stop worrying about anything and everything. Some go so far as to take their work along to bed with them. Though they accomplish nothing, they do a great deal of thinking and of straining the mind, thus driving away sleep and rest until they can not get sufficient sleep and are unable to bear up without it. This is ruinous to health of both body and mind and should never be done by any one.

THE NECESSITY OF REST AND SLEEP.

A proper amount of rest is as needful to the strengthening and renewing of the body as a right

amount of work or physical exercise. We have already spoken of the need of mental recreation and amusements, but the most important rest has not yet been mentioned—that which is obtained during sleep. People have been known to live without food for weeks, but the longest time any one has been able to fight off the demand for sleep was five and one-half days, and that not without constantly making use of strong coffee to lash up the nerves and drive away sleep. This shows us that sleep is more important than food.

During sleep some members are entirely at rest and all are relieved of much of the work they must do when awake. Sleep is so refreshing and recuperating that it is estimated to produce a change for the better in almost any case of sickness. Very few people know the value of sound, refreshing sleep, and as a result many suffer more or less ill health and are unable to accomplish the work they would otherwise be capable of doing. The facts that we are so constituted as to be able to sleep and that we can not get along for any length of time without it, should teach us its importance and the need of rightly regulating it in order to obtain the best results. A proper amount of sleep, obtained at the right time, not only removes the cause of many ills, but also refreshes the body and mind so as to make rapid strides towards better health. But the best thing is to give heed to the demands for rest and sleep before the health starts to break down. We will give a few hints about sleeping, and we hope that they will be helpful to our readers.

PREPARATIONS FOR SLEEP.

The first is to make the proper preparations for this important period of rest and refreshment—prepare the room, the bed, and the person who is to sleep. The room should be large enough, and ventilated enough to contain a supply of fresh air for the entire period of sleep. The bed should be made up neatly in the morning and the covers turned back and left this way during the day, so as to allow the impurities exhaled through the pores of the skin during the night to pass off before it is again occupied. The windows should not be closed.

Besides these precautions, the bedclothes should be frequently placed in the sun in order to get its purifying effects, and also they should be kept scrupulously clean. The more strictly these simple rules are followed, the better will be the sleep and health of the family. The habit of making up the beds in the morning in order to have them look well should not be followed. Ill-smelling bedclothes and bedrooms are unfit for any one to occupy for eight hours at a time. No doubt the sense of smell was given us for the purpose of deciding what is fit to eat and wear, as well as to decide where to live; and its admonitions should be heeded. Things which have a bad odor are not fit for use.

The bed should be plain, yet neat and inviting. It should be neither too hard nor too soft, too warm nor too cold. Feather beds are not considered healthful and are unnecessary to refreshing sleep. A good

mattress or tick and springs are good enough for any one. Enough covers should be used to keep the body comfortably warm, but no more; for it is just as bad to sweat and be overheated in bed as to be cold.

After the bedroom is prepared then the person or persons who are to occupy it must be prepared, which preparation is even more important. All work and worry must be dropped, and all thinking and planning stopped. A happy and care-free mood is necessary to refreshing sleep. Children should be put to bed happy and grown people should observe the same rule.

The digestive organs should not be overloaded with heavy or late suppers, but should be allowed rest as well as the remainder of the body; otherwise, they not only will be overworked, but will keep the rest of the body from sleeping sweetly and soundly. Once I heard of a lady's writing a letter to a minister in which she asked him to interpret a certain dream. His answer was that he thought it meant an extra piece of pie for supper. Many dreams of many people could no doubt be interpreted in a like manner. We do not wish to be understood that a temperate supper eaten some hours before retiring would keep a healthy person from sleeping; but intemperance should be avoided. If the body is not clean, a good bath in tepid water will help procure a good night's sleep.

THE IMPORTANCE OF REGULARITY.

The next thing is to choose the right hours for sleeping. The first thing necessary is to observe regularity.

To have the same hour for retiring and the same hour for rising not only is a good habit, but will produce good results; whereas irregularity can only do harm.

The old saying, "Early to bed and early to rise makes a man healthy, wealthy, and wise," is just as true as it is old. It has been often tested and fully demonstrated that the best hours for sleeping are the early hours of the night, or before midnight. The habit of late hours, so common to all classes in our day, is contrary to nature's rules and therefore is injurious. People are living so fast that they think they have no time to leave off a day's work or even a part of it, and hence pleasures and extra duties must be left for the evening and forepart of the night, thus breaking into the best hours for sleeping. Even religious worship is generally put off until the evening and night hours, notwithstanding the well-established fact that the morning is the best and most appropriate time for this solemn occasion. Why not take the time away from work rather than from rest and sleep, or, at least, divide it more equally between the two?

When we consider the value of sleep to health and life, we should strive to get the best possible good out of this great blessing bestowed upon us. The early morning hours are certainly the best for work, especially for the brain. Thus, retiring early is the best all around and should be practised by all and especially by those of a weak and frail constitution. Nine o'clock is a good bedtime and if people would practise retiring at this hour regularly, they would be better

off every way. The following incident is put on record by Dr. Dio Lewis:

"A very thin young lady of about twenty years, with a friend, came to consult me about her 'skin and bones.' I had frequently met her when she seemed even more emaciated, but now she 'would give the world to be plump.' Sitting down in front of me, she began with:

" 'Don't you think, doctor, that I look very old for twenty?'

"I admitted that she looked rather old for twenty.

" 'Can anything be done for me? What can I do? I would be willing to take a hundred bottles of the worst stuff in the world if I could only get some fat on these bones. A friend of mine [her beau] was saying yesterday that he would give a fortune to see me round and plump.'

" 'Would you be willing to go to the Cliff Springs in Arkansas?'

" 'I would start to-morrow.'

" 'But the waters are very bad to drink,' I said.

" 'I don't care how bad they are; I know I can drink them.'

" 'I asked you whether you were willing to go to the Arkansas Springs, to test the strength of your purpose. It is not necessary to leave your home. Nine people out of ten can become reasonably plump without such a sacrifice.'

" 'Why, doctor, I am delighted to hear it; but I suppose it is a lot of some bitter stuff.'

“ ‘Yes, it is a pretty bitter dose, and has to be taken every night.’ ”

“ ‘I don’t care; I would take it if it were twice as bad. What is it? What is the name of it?’ ”

“ ‘The technical name of the stuff is *Bedibus Nine-o’clockibus*.’ ”

“ ‘Why, doctor, what an awful name! I am sure I will never be able to speak it. Is there no common English word for it?’ ”

“ ‘O yes. The English for it is, “You must be in bed every night at nine o’clock.” ’ ”

“ ‘O that is dreadful! I thought it was something I could *take*.’ ”

“ ‘It is. You must take your bed every night before the clock strikes nine.’ ”

“ ‘No; but what I thought was that you would give me something in a bottle to take.’ ”

“ ‘Of course I know very well what you thought. That’s the way with all of you. One person eats enormously of rich food till his stomach and liver refuse to budge; then he cries out, “O doctor, what can I take? I must take something.” Another fills his system with tobacco until his nerves are ruined, and then, trembling and full of horrors, he exclaims, “O doctor, what shall I take?” I write out a prescription for him—*Quit Chawibus et smokibus*. I will suppose my patient is not a classical scholar, . . . and so I translate it for him into English. He cries out at once: “O doctor, I thought you would give me something to take.” Another sits up till thirteen or

fourteen o'clock, leads a life of theaters and other dissipations, becomes pale, dyspeptic, and wretched, and then flies to the doctor, and cries, "O doctor, what shall I take? What shall I take?"

"Now, Madam, you are distressed because your lover has been looking at your skin and bones.'

"But, doctor, you are entirely—'

"O, well, we'll say nothing about him, then. But tell me, what time do you go to bed?"

"Generally about twelve o'clock.'

"Yes, I thought so. Now, if you will go to bed every night for six months at nine o'clock, without making any change in your habits, you will gain ten pounds in weight and look five years younger. Your skin will become fresh, and your spirits improve wonderfully.'

"I'll do it. Though, of course, when I have company and during the opera I can't do it.'

"It is regularity that does the business. To sit up till 12 o'clock three nights in the week, and then go to bed at 9 o'clock four nights, one might think would do very well, and that at any rate it would be "so far so good." I don't think this every other night early and every other night late, is much better than every night late. It is regularity that is vital in the case. Even sitting up one night in the week deranges the nervous system for the whole week. I have sometimes thought that those people who sit up till 11 or 12 o'clock every night get on quite as well as those who turn in early six nights and then sit up once a week

till midnight. Regularity in sleep is every bit as important as regularity in food.'

"At length my patient exclaimed, 'Doctor, I will go to bed every night for six months before nine o'clock if it kills me, or rather if it breaks the hearts of all my friends.'

"She did it. Twenty-one pounds was the gain in five months. Her spirits were happily enlivened, and she spent half her time in telling her friends of her delight with the new habit. She had no further cause to complain of skin and bones, and she had the special gratification of appearing more attractive in the eyes of her lover."

As to the amount of time to spend in sleep, that depends largely upon the health, age, occupation, etc., of the individual. No doubt the danger with most people is to sleep too little. The men and women who have lived a long and useful life have generally been those who spent about a third of their time in sound, refreshing sleep, or eight hours out of every twenty-four.

SLEEP AND LONGEVITY.

It was said of Gladstone that he attributed his health and strength to labor at a very old age to a large amount of sound sleep. Dr. Hale, chaplain of the United States Senate, is now between eighty and ninety years of age and is strong and active, inasmuch that he says, "I am the youngest old man in Washington." He attributes his health and strength

largely to his temperate habits and especially to ten hours of sleep out of every twenty-four. Many such instances could be cited, had we the space and time. There are some exceptions to this rule; for some men have lived long and worked hard and have not slept so much; but in general it is true that the man who sleeps the most has the best health, will live the longest, and consequently is able to do the most work.

We might say in a suggestive way that a healthy man or woman should spend from seven to eight hours in sound sleep every night and that invalids should spend still more time than this. The latter should form the habit of going to bed early and of rising late until they can sleep from eight to ten hours regularly. Those who can not get sufficient sleep during the night would do well to take a nap in the middle of the day, or shortly after dinner.

Those who are troubled with sleeplessness should remember that this condition is dangerous. It is not because they do not need sleep, but because of some unnatural condition generally produced by unnatural habits. They should at once form regular hours for retiring and should not try to awaken in the morning until they have slept all they can. The mind and nerves should be relieved from work and worry, especially during the latter part of the day and evening. A happy, care-free temperament should be cultivated, as it will aid in acquiring sleep. A good way is to spend the evening playing with the children

and retiring with them as well. A brain that will not stop thinking, so as to allow sleep, is like a runaway horse and must be brought to a halt, or something disastrous is likely to happen. Lying out-of-doors, viewing the beautiful stars and thinking of Him who made them, if thinking must go on, while the fresh air is gently fanning the brow, is a good way of procuring sleep. Care should be taken to eat only light suppers, etc.

There is such a thing as sleeping too much. No one should lie in bed in the morning after being fully awake until a habit of dozing is formed, as such is either physical cowardice or laziness. Remember, going to bed early is best for rest, and rising early is best for work or worship.

Chapter XXVIII.

AIR AND SUNLIGHT.

The Importance of Proper Breathing—Why We Should Breathe Pure Air—Some Effects of Breathing Impure Air—How to Ventilate Our Dwellings—Ventilation of Public Buildings—The Need of Deep Breathing—Sunlight Necessary to Health—A Practical Illustration Narrated by Dr. Dio Lewis.

SOMETHING has been already said about air and breathing, but not enough to awaken the interest and call the attention of the reader to this important subject in such a manner as to prove the needed benefit. We will therefore consider it a little farther. Surely there is something wonderful about the air we breathe and about the way we are made—so as not only to be able to breathe an immense quantity of it every day of our lives, but to be dependent on it for the continuation of life.

THE IMPORTANCE OF PROPER BREATHING.

Nothing is so needful to the body as air, and in order to live there is nothing we must have so constantly. This goes to show that it is the most important subject to study in regard to the care of the body in order to maintain health and avoid disease. We have noticed the object of breathing—that it is to give oxygen to the blood and to carry off impurities, or in other words, to give health and life and to carry off disease and death. Hence the importance of breathing properly and of breathing

the right kind and right amount of air. That this is not understood nor practised by most people is plainly shown by the ever-increasing number of people suffering and dying from consumption and other diseases of the lungs and breathing-organs. The following figures will help the reader to see more plainly that there must be something wrong in this respect:

"Tuberculosis is so common that no attention is generally paid to it. Each year there are 150,000 deaths in the United States from tuberculosis, and there are between 5,000 and 6,000 lives lost yearly from this disease in Texas.

"It is estimated that the total number of lives lost from yellow fever in the United States from 1793 to 1900 did not exceed 100,000. But this is only two-thirds of the annual loss from tuberculosis."—*Dr. W. S. Carter.*

This is surely alarming, and yet it is only a small per cent. of the lives annually lost from the wrong use and abuse of the breathing-organs; resulting in pneumonia, bronchitis, throat-troubles, asthma, etc. And this is not all; for the air we breathe has a powerful influence over the entire body and may cause or help cause the weakening of every part or help cause almost any kind of disease to which humanity is subject. It is not the only cause of the troubles mentioned, but it is one of the causes, if not the main cause. Therefore it is of great importance that we let nature teach us how to breathe, or

that we study our breathing-organs and their use, in order that we may learn how to rightly perform this function of life.

WHY WE SHOULD BREATHE PURE AIR.

We have seen that; in the lungs, the blood comes in contact with the air we breathe, taking from it the life-giving qualities it contains and giving to it the impurities it (the blood) has gathered in its circulation through the body, which are expelled with the exhalation of air. Now, since, as we know, the main purpose of the lungs and of breathing is to purify the blood and through it the whole system, does it not follow that we should breathe pure air and that the air we have once breathed is not pure, as it not only has lost its life-giving qualities, but also contains the impurities taken from the body? Farther, when we take into consideration the many times we draw in and breathe out air and the immense amount we are thus able to breathe hourly and daily, we can surely see the need of a constant supply of fresh air to breathe by day and by night. Air that has once been breathed is not fit to breathe again, for it contains poison and death instead of nourishment and life; and it does not take a few persons long to breathe all the pure air contained in a room ten or fourteen feet square.

Now, when we consider how most people, especially in the temperate zone during the winter months, shut themselves up in houses and rooms as nearly air-

tight as can be made, can we wonder that consumption and other lung-troubles are increasing? In early days, when this country was first settled, the pioneers did not have storm-windows and storm-doors and air-tight walls; but they had to content themselves with a shed of one thickness of boards, with many cracks for air to pass in and out. The people endured more hardships than we do in these days of prosperity, but they had less sickness and especially lung-troubles. All these things contain valuable lessons for us. It is not ease and comfort, but natural living, that keeps us in health and strength. No room should be occupied by one or more individuals for any length of time without being well ventilated; and the more persons in the room, the more fresh air is needed.

SOME EFFECTS OF BREATHING IMPURE AIR.

Most people are very much afraid of being in a draft or of catching cold if a little cool air is let into the room they occupy; but the truth of the matter is that neither draft, nor cold air, nor even damp air, is half so dangerous to health as is the air found in the rooms occupied by most people, which is loaded with impurities and poisons, inso-much that it becomes a stench in the nostrils of the visitor accustomed to live and breathe in a purer atmosphere. And more colds are caused from breathing this poisonous air than from "drafts," "cold air," "damp air," and "night air" all combined.

We do not say that people should expose themselves to drafts or suffer from needless cold; but the danger from these things is caused mostly by becoming sensitive to pure air as a result of sitting, living, and sleeping in rooms where the air is stifling from heat and impurities. People who live out-of-doors have very few colds, whereas those who live in tight houses catch cold from any little exposure. The writer has had some sad experiences from living in rooms where the air was breathed over and over several times, but he is thankful indeed for knowledge and deliverance. Though once so sensitive to outside air that the least draft, even in the summer-time, would cause him to have a severe case of cold and catarrh, he is now able to be in almost any kind of air found out-of-doors, and even drafts, without catching the least cold.

The fact of the matter is that colds, catarrh, la grippe, and nearly every other disease, has an underlying cause that is generally not understood by most people. This underlying and chief cause of disease is low vitality; and what will lower vitality and decrease strength faster than breathing air that not only has been shorn of its elements of life, but has been filled with impurities as well? Not only does it cause sickness of the body, but it so benumbs the brain that it becomes unable to perform the labor of which it would otherwise be capable. Sleepiness and drowsiness are caused more by breathing foul air and by overeating than in any other way, especially in places where a large number of people are

gathered. Much sleepiness and drowsiness during religious services are accounted for by the fact that the air in the meeting-houses is generally unfit to breathe —poisonous and stupifying instead of vivifying. The sum of all these and many other facts is that it is necessary to avoid staying long in rooms not properly ventilated.

HOW TO VENTILATE OUR DWELLINGS.

These questions naturally arise, What is the best mode of ventilation? and, How much is necessary? The best way of ventilating rooms is doubtless to open the windows whenever possible to do so, and as much as possible, so as to let the air come in just as it is found outside. The only way this will be done in most homes is by laying down a certain rule or plan to follow each day and making it a life habit. Things that are not habitual will be forgotten or neglected, which should not be done when it comes to the fresh air problem. A good way is to have the windows so arranged as to be easily opened from the top, say from four to twelve inches, and then always have one or more of them open. If the weather is very cold and the wind blowing, the windows can be opened on the side where the wind does not directly strike. Upon leaving the living-rooms for the bedrooms, open at least one window in each room not less than six inches from top and bottom and open the doors between the rooms so as to allow the air good circulation during the night, that the rooms may be pure

and fresh to occupy the next day. It should be remembered that there is little danger of having too much fresh air and that hence we should be more afraid of not ventilating enough than of ventilating too much. We are sure no one should fail to ventilate at least as much as mentioned above.

The ventilation of the bedrooms is of even more importance than that of the living-rooms. This is not hard to understand. There is no other one room in the house where we stay so many hours out of the twenty-four as in the bedroom; hence the air in it needs to be constantly changed in order to keep it fit to breathe for a whole night through. Bedrooms should not be too small, nor should very many persons sleep in the same room. It has been found that overcrowding is one of the main causes of consumption. This is easy to understand. The more people there are in a closed room, the more often will the air be rebreathed, and consequently the more poisonous to the lungs and system in general it will become.

Many people in cold climate, during the winter months, will close up several rooms in order to save fuel, thus crowding into small quarters with little, if any, ventilation; but this saving of fuel is often paid for by the life of one or more of the family with the dreadful disease consumption; and where this does not happen, it always costs a great amount of health and vitality. Where people are very poor and have to live in very small quarters and crowd together in small rooms, more attention must be paid

to ventilation than where circumstances are more favorable, for the smaller the room and the more persons occupying it, the more fresh air is needed.

A bedroom of ordinary size, occupied by one or two persons, should have not less than one window open six inches from top and bottom all night long in the winter-time; and in addition to this, more opening should be allowed during the day, in order to perfectly purify the room every twenty-four hours. Storm-windows should either not be used or else be fastened on hinges so as to be easily opened for ventilation.

VENTILATION OF PUBLIC BUILDINGS.

Buildings used for public gatherings, such as chapels, schoolhouses, etc., should never be without ventilation during the time they are occupied; neither should the doors and windows be tightly closed upon leaving the building, for this would keep the impure air in until the next meeting. The windows should at least be lowered from the top during every gathering, and the doors and windows opened for an hour or so before and after each gathering. This not only will be a benefit to the health of the assembled people, but will also be a great benefit to the object for which they are congregated.

The air in cities is not so pure as that in the rural districts, because of the smoke, gas, and other impurities contaminating it. For this and other reasons, rural life is more healthful than city life. As far as difference in location and climate is concerned it mat-

ters not so much as most people suppose. The cold air of the north is invigorating and healthful if not closed out of the dwellings. Generally the benefit of warm climates is because people live more in the open air. The only real bad climates are malarial or fever districts.

THE NEED OF DEEP BREATHING.

It is necessary not only to breathe pure air constantly, but also to breathe it plentifully. Most people never breathe more than one-half the capacity of their lungs. The habit of full and deep breathing should be practised by all. Form the habit of throwing back the shoulders, expanding the chest, and breathing deep and full, especially when out in the open air. If all who spend their working-hours in factories, shops, stores, or offices, would practise deep breathing when walking to and from their places of labor and business, it would greatly counteract the bad effects of indoor life; for it would give the lungs a chance to rid themselves of the impurities inhaled in such places, before these cause poisoning and disease. Long walks in the open air, with deep breathing, will prove to be far ahead of all such remedies as "blood-purifiers," "cough-cures," etc.

The breath should always be inhaled through the nose and never through the mouth. An erect and straight position of the body, whether walking, sitting, or lying down, is necessary to good breathing and good health. Sitting at the desk or sewing-table day

in and day out in a stooped and hump-backed position, which throws the weight of the body forward on the lungs and other vital organs instead of backward on the backbone, is almost as injurious to health as tight-lacing and should be strictly avoided.

“The food-elements can never be properly elaborated without free and unimpeded breathing; nor can they be well fitted for assimilation unless the air be pure. The impurities in the air we breathe, like those in the water we drink, or in the food we eat, not only poison the blood and obstruct the organs with foreign matters, but prevent the proper aeration of pabulum in the lungs. In both of these ways does impure air tend to derange the digestive organs. But another very common, I had almost said universal, contamination, is the re-inhalation of carbonic acid gas which has been exhaled, and the inhalation of the waste-matters of the body consequent on ill-ventilated apartments.

“The most prevalent error in private houses is insufficient ventilation of the bedrooms. Many persons who take great pains to have pure air and plenty of it during the day, will take as much pains to exclude it during the night. Many a dyspeptic is fidgety, nervous, and sleepless half of the night, and irritable and melancholy all the next day, simply because he has been told by somebody that ‘night air is dangerous,’ and had excluded it from his room as much as possible. Such persons ought to be informed that outdoor air is always better and never worse than

indoor air. Young children and infants, though born with fair organizations, are often rendered puny and scrofulous by sleeping in unventilated rooms.

"Notwithstanding the many 'physiologies for schools,' the scores of medical journals, the lectures and writings of health-reformers, and the wide distribution of health periodicals, the ignorance and recklessness of the great majority of the people on the relation of respiration to health is astonishing. Any one may have a demonstration of this fact any cold or cool day between New York and Philadelphia, during the stove season."—*Dr. Trall.*

The following quotations are from a poster in a room where lectures were held on tuberculosis:

"Don't work in a room where there is no fresh air. Don't sleep in a room where there is no fresh air. Do not be afraid of night air: it is the only air you should breathe at night."

"Tuberculosis is a lash to drive us into the fresh air where we belong. Fresh air is necessary to every one of us. Foul air is for nobody. Air which has once been breathed is foul."

SUNLIGHT NECESSARY TO HEALTH.

Plenty of sunshine is of great benefit to the health of mind and body. Very few realize the value of the sun to health and happiness; hence they fail to make use of its cheering and life-giving rays. Statistics show that the most suicides are committed on cloudy days. This is easily accounted for; as sun-

shine cheers up the mind, while clouds and darkness only add to the gloom and darkness within. If you are subject to mental gloom and depression, you will find that you suffer most when the sun is not shining. This alone should be enough to induce people to live in the sunshine as much as possible; but sunlight is also necessary to good health.

Plants can not thrive without sunshine. No matter how fertile the soil nor how much it rains, it takes sunshine to make the grass grow, the trees bud, etc. House-plants are generally placed in a south window for the sole purpose of giving them the benefit of the sun. Plants or grain will not do well in the shade. Potatoes may sprout in the cellar; but provide them soil, fertilize it well and water it often, and still you will not be able to raise a crop of potatoes. They may grow some tops, but these will only be pale, slender, and weakly. All that is wanting is sunshine and air, and without this they can not thrive. People know these things pretty well, but many do not know that the same is practically true in regard to human life and development. Yet a little observation would make this plain to any thinking person. The men and women engaged in indoor pursuits are generally about as pale and puny as plants without sunshine; while those who are mostly out in the air and sun are just the opposite. The fact is that sunlight is just as good for human life as for vegetable life.

Many housewives darken their windows in order to keep their carpets from being faded by the sun's

rays, thereby causing their cheeks to fade and their health to wither. Let all those who think more of their carpets and curtains than of their health and happiness close out the sunlight; but let people with good common sense and a desire to live a happy and useful life welcome the sunshine into their dwellings. Disease germs that can live in the sunlight for only a period of thirty hours have been known to exist in dark and dirty houses as long as three years. The following quotations will explain better than our own words the need of sunshine and the benefits derived from it:

“It may be enunciated as an indisputable fact, that all who live and pursue their calling in situations where the minimum of light is permitted to penetrate, suffer seriously in bodily and mental health. The total exclusion of the sunbeam induces the severer forms of chlorosis, green sickness, and other anæmic conditions depending upon an impoverished and disordered state of the blood. Under these circumstances the face assumes a death-like paleness, the membranes of the eyes become bloodless, and the skin shrunken and turned into a white, greasy, waxy color; also emaciation, muscular debility and degeneration, dropsical effusion, softening of the bones, general nervous excitability, and morbid irritability of the heart, loss of appetite, tendency to syncope and hemorrhages, consumption, physical deformity, stunted growth, mental impairment, and premature old age. The offspring of those so unhappily trained are

often deformed, weak, and puny, and are disposed to scrofulous affections."—*Dr. Forbes Winslow.*

"Who has not observed the purifying effects of light," says Florence Nightingale, "and especially of direct sunlight upon the air of a room? Go into a sick-room where the shutters are always shut, and, though the room has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air, i. e., unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed is proverbial. The cheerfulness of a room, the usefulness of light in treating disease, is all-important. 'Where there is sun, there is thought.' All physiology goes to confirm this. Where is the shady side of deep valleys, there is cretinism. Where are cellars and the unsunned sides of narrow streets, there is the degeneracy and wickedness of the human race, mind and body equally degenerating. Put the pale, withering plant and human being into the sun, and if not too far gone, each will recover health and spirit."—*Notes on Nursing.*

A PRACTICAL ILLUSTRATION NARRATED BY DR. DIO LEWIS.

Very intimate relations exist between the sun and digestion. Digestion and assimilation becomes weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun. Mr. P., one of our merchants, came to see me about his stomach. Dyspepsia was written all over his face, was shown in his movements, and heard in his voice. The con-

versation between us was essentially as follows:—

Mr. P. "Doctor if you will excuse a street vulgarity, I am 'played out.' I can't digest, I can't work, I have lost my courage, I feel I must stop."

"Tell me about your diet."

"If you will excuse me, I know that is all right. I have studied the subject, and I know my food is all right."

"How about your exercise?"

"I have a little gymnasium in my store, and exercise an hour or two every day. I sometimes tire myself out with these exercises."

"How about your sleep?"

"Why, Doctor, I go to bed with the chickens. At any rate, I am always in bed by nine o'clock, and I rise by six o'clock in the morning, take a bath, a plain breakfast, and go to my counting-room. Once in the forenoon, and once in the afternoon, I exercise in my gymnasium half an hour or so, but I am getting worse all the time. Isn't it curious? My wife thinks I must have cancer in the stomach. Nothing seems to help me. I live the most physiological life, but my digestion grows worse and worse."

"About your counting-room; is that light? is it sunny?"

"No, that is one nuisance we have in our store. The store is in every way pleasant, only that the counting-room is so dark, we have to use gas nearly all the time."

"That's it, Mr. P., that explains your cancer."

"Of course, you don't mean that; but I suppose it would be better if the counting-room was sunny."

"Why, Mr. P., no plant or animal can digest in the dark. Try it. Plant a potato in your cellar. Now watch it carefully. If there is a little light that potato will sprout and grow. But surround it with the best manure, water it, do the best you can for it, only keep it in the dark, it can not digest and grow. See how slender and pale it is. Now open a window in another part of the cellar, and notice how the poor hungry thing will stretch that way. Or give the stalk a little twist and see how it will lie down. It has no strength to raise itself again. No matter how much of the best food and drink you give it, it can't digest. The process of digestion, the great function of assimilation, can't go on without the sunshine. Why, Sir, with your excellent habits, if your counting-room were in a flood of sunlight, you would be better in a week, and well in a month.

"Mr. P., did you ever go into the country late in the summer? Of course you have been. Well, did you never notice, where grain is growing in orchards, that the part under the trees is smaller than that outside and away from the trees? The land is actually richer there. For years the leaves have fallen and decayed, but notwithstanding this, the wheat is only half size, and never fills well. Now, what is the difficulty? The sun shines upon it more or less. Yes, that is true, but that under the trees does not receive as much sunshine as that away from them.

That which is thus partly in the shade, can't digest so well. Why, Sir, if you will move your counting-room upstairs, in front, and stand where the sun can have a chance at you, even though it is only three or four hours a day, you will begin to digest your beef better within three days.

"Have you ever noticed that the only grapes that become perfectly ripe and sweet; that the only peaches that can take on those beautiful red cheeks, and offer that luscious sweetness, are those that are on the outside, entirely uncovered by the leaves, and perfectly exposed to the sun? God's laws are the same in the animal world. It is just as true, the only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those who baptize themselves freely in God's glorious sunshine. 'Don't you see a good many pale girls in your store, girls with a bloodless, half-baked sort of face, whose walking, whose voice, whose expression, is devoid of spirit and force? Those girls are in the green state. Look at their lips and cheeks; they are not half ripe. Send them out in the country, let them throw away their parasols, put on their little jockey hats, and live out in the sunshine three months, and I would give more for one of them in any work requiring soul and spirit, than for a dozen of those pale things that live in the shade. A pale woman! She makes a very good ghost, but not much of a woman.'"

Chapter XXIX.

CLEANLINESS AND SANITATION.

The Importance of Cleanliness—The Benefits Derived from Perspiration—Human Dwellings Should be Kept Clean—Precautions to be Observed—Nothing Filthy Should be Allowed in the Home—Cleanliness of the Cellar Important—Other Sanitary Precautions.

IN order to enjoy health and life, it is necessary to keep clean, not only our person, but also our surroundings. Diseases generally originate in filth and dirt, either within or without the body; therefore filth is not only unbecoming to humanity, but also dangerous. All who have studied the Law of Moses in the Old Testament know how strictly cleanliness and sanitation were enjoined upon the Jewish people. It would be well for all people if they would observe strictness in these matters. We do not see how people can be happy while living in the dirt, and we are sure some people need a lecture on soap and water and their proper uses. The entire body should be kept clean from the crown of the head to the sole of the feet. The dust and dirt with which most people come in almost daily contact demand soap and water just as often, and even those not engaged in pursuits that bring them in such close contact with the soil need to wash and be clean.

THE IMPORTANCE OF CLEANLINESS.

The skin all over the body is being constantly

changed, like the nails on the fingers and toes, the hairs on the head and face, etc.; therefore it is just as necessary to see that the old waste skin is removed as to cut off the nails, trim the hair, and shave the face. If this is not done, the pores of the skin will be more or less stopped up with impurities from within and without, and in consequence it is impossible for the pores to eliminate from the system the impurities that they are intended to remove; and not only so, but some of the dirt and filth thus lodged and left on the outside of the body will be absorbed by the skin and taken into the system and cause poisoning and disease.

Few people realize the importance of the skin; they know it is full of little holes, but have not studied themselves enough to reach any definite conclusion why this is so. We have seen that the pores of the skin serve a purpose somewhat similar to that of the lungs, absorbing air and throwing off impurities; especially does it serve as an eliminator of impurities. If it were not for the pores of the skin and the purpose they serve, health would be an impossibility and life would soon cease. This makes it very necessary for us to take such care of the skin that it may perform its work well, unhindered by filth of any kind, for the good of the whole body. The main thing to do for the skin is to keep it clean, and this is a duty we owe to ourselves.

The scalp should be combed, brushed, and washed. *By these* means the dust and the old skin are removed

from the head. The face, the ears, the neck, the hands, being constantly exposed to dust and dirt from without, should be often washed. The entire body should be thoroughly bathed at least once a week; and if one is engaged in agricultural pursuits or walks much on dusty roads, a daily washing of some parts of the body at least is necessary in order to keep clean. No home should be without proper conveniences for washing and bathing. A bath-room and a stationary bath-tub should not be considered a luxury, but a necessity. These conveniences will encourage the members of the home to keep clean.

The feet should be bathed oftener than the rest of the body, for they excrete more impurities. Any one knows that the feet generally get more dirty than the rest of the body, and this should be enough to teach the need of washing them oftener. People who bathe and change their garments once a week, should wash their feet and change their hose or stockings at least once in the middle of the week. Those whose feet have a bad odor should wash them still oftener. Nothing clean and good can have a bad odor.

THE BENEFITS DERIVED FROM PERSPIRATION.

People engaged in labor that causes them to sweat will have less trouble with a clogged-up system than will those who do not sweat. We are supposed to "eat our bread in the sweat of our face"; and those who do so are generally better off than those who do not, as far as health is concerned. Labor and exer-

tion of the body cause activity in every part, so that it becomes like a running stream, which is constantly purifying its waters by its own activity; while those who do not perform much physical labor are more in danger of stagnation and consequent impurities. This is true of the skin as well as of the rest of the body. If the vital organs are not doing their work with proper force and vim, the skin will also become inactive and slow in throwing off impurities, and the pores will become more or less clogged.

The need of keeping the pores open from without and within can not be realized too much. The pores are little tubes about one-fourth of an inch in length. In order to keep them open, there must be activity from within as well as cleanliness without. Exercise and perspiration will cause activity of the skin and will help keep the pores open. For this reason all who work and perspire need only to "wash and be clean"; but for people engaged in sedentary occupations, or work which does not cause much exertion of the body, producing no or little perspiration, a sweat-bath occasionally would be of great benefit.

In the large cities there are nearly always to be found Turkish bath-rooms, where sweat-baths can be taken; but as these are generally expensive and as many people do not live where they have access to them, some simple contrivance at home should be provided. Small bath-cabinets for this purpose can be procured at a small cost and would be well worth *having* in any home. Such baths should not be taken

too frequently nor too excessively, for this will cause weakness and will debilitate the system. It would be impossible to give any rule for this, for it depends entirely upon the health and strength of the individual. Once a week would no doubt benefit most people; but if this should seem to produce weakness, then the bath should not be taken so often. Each one must learn his own condition and be governed by it. These baths not only open the pores and make the skin more active, but help eliminate the impurities from the body; and as perspiration is natural, it would only be acting according to the laws of nature for those who do not get sufficient exercise to cause perspiration, to take baths that will produce this effect. During the winter months almost any one would find such baths beneficial.

After a bath of this kind great care should be taken not to expose one's self to the cold. When a cabinet is used, the room should be kept at a temperature of about eighty degrees, and the bather should not leave it for some time after the perspiration ceases. A sponge-bath with cold water immediately after the hot bath will do no harm and will greatly lessen the danger of catching cold. Rubbing with a coarse towel either before or after a bath of any kind is of great benefit; for it causes reaction and increases the circulation of the blood, thereby promoting the activity of the skin. In fact, a good rubbing which causes reaction is the best part of any bath and should never be forgotten.

Cold sponge-baths in the morning before dressing are beneficial to those who have a strong constitution, if the proper reaction and warmth is experienced after the bath; but to those who are not strong too many cold baths are injurious. The cold bath fortifies the system against catching cold.

Pure soft water is best for baths of any kind. Cheap soaps should be avoided, as they are generally harmful to the skin; besides, they are liable to impart impurities to the system through the pores.

HUMAN DWELLINGS SHOULD BE KEPT CLEAN.

A clean house and clean surroundings are no less important to the health and welfare of the family than is bodily cleanliness, and in some ways more so, because cleanliness of person is an individual matter, whereas cleanliness of home and surroundings will affect the whole family and sometimes a whole community. Hence home and its premises should be kept in such a condition as not to be a menace to the health of ourselves and others. Many dreadful diseases have their origin in filth and dirt found inside or outside of the house, or, in cities, at some neighbor's house or premises. City authorities are doing much to compel sanitation, which efforts are a great benefit to the people; but the best way is to learn how to keep our own premises clean and healthful. If people are compelled to move, they should take great care to see that the house is fumigated, aired, sunned, and cleansed before they move into it. The

following article from the Providence *Evening Bulletin* should serve as a warning to every one moving in to a strange house:

"A House of Death.

"Unable to follow the body of her son to the grave because of fatigue, brought on by ceaseless watching at the bedside of three members of her family, who have died within the past five weeks, Mrs. John McManus to-day is on the verge of illness such as carried the other members of her family away. Besides the worriment, to which she has been subjected during the illness and death of her husband, her youngest daughter, her son John, and her sister Mrs. Grace Austin, Mrs. McManus still has trouble, for two other children of her family are in Rhode Island Hospital, suffering from the same malady which has proved fatal to some of those who have been afflicted.

"The McManus family live in a little cottage house at 35 Sisson Street, Olneyville. They moved there something like eight months ago from Arctic, the father securing employment as a carder in the Atlantic Mills. Neighbors of the family have nothing but kind words for Mr. McManus, his wife, and their flock of children, and when the youngest daughter, Mary, fell sick five weeks ago and died a few days after of scarlet fever, those who live in the neighborhood hastened to the little house of death and offered their condolences.

"While yet in their grief over the death of the

daughter, who was a little more than a year old. the son John, seventeen years old, was taken ill and sent to the hospital. He was there but a few days when Mrs. McManus' sister, Mrs. Austin, who had helped care for the daughter who had died, succumbed to tonsilitis and was taken to the hospital. She is recovering, however, as her illness was only of the light form. Last Sunday Mr. McManus went to church and soon after his return complained of feeling ill. Two nurses were summoned, but Mr. McManus died during the night. He was buried Thursday afternoon and neighbors who went to the house were surprised when Mrs. McManus told them that her son John had died in the hospital, and that his body was to be brought home that night. It was not long after the hearse bearing the body of her husband left the home on its journey to the grave, that the undertaker's wagon backed up to the door with the body of her son. He had been taken to the hospital when first stricken. Two other children, Harold, four years old, and James, aged seven years, who had showed symptoms of the disease, were hurried to the hospital.

“Previous to the McManus family moving into the house on Sisson Street, it was occupied by a woman who, during the seventeen years that she lived in it, never opened her windows or doors for ventilation, and also kept her blinds closed and her curtains down. This fact is vouched for by neighbors who were in a *position* to observe her. When she died no one in

the neighborhood would rent the house although the rent is low. It was known that the house was damp, mouldy, and unhealthy, which was not to be wondered at considering that fresh air was never allowed into it. Its condition, no doubt, explains the terrible bereavement suffered by the McManus family."

PRECAUTIONS TO BE OBSERVED.

Houses or rooms that have been occupied by diseased persons should be thoroughly fumigated, sunned, aired, and cleaned as soon as they are vacated and by all means before they are occupied again. The same rule applies to bedclothes, clothing, and furniture. People who have a disease should be taken care of so as not to expose others to it. It is true that people who have lived so as to have pure blood and perfect health are not in much danger of catching any disease; but the majority of people are not in this condition, and those somewhat rundown in their health are very apt to become victims to the germs of disease when exposed. Therefore care should be taken in this matter.

It is now quite clear that tuberculosis is a germ-disease, that it can be imparted from one person to another, and that the carelessness existing in the matter of sanitary care is largely the cause of so many taking the disease. It is not contagious, but infectious, and if proper care and cleanliness are observed, it is not considered dangerous. No one should sleep with a consumptive, nor even sleep in the same room. Plenty of fresh air and sunshine should at all

times be allowed in the rooms consumptives occupy. The greatest care and cleanliness should be observed in regard to the spittle and the discharges from tubercular sores. It is now held that the germs are invariably to be found in the spittle and the discharge; that as soon as these have time to dry, the germs rise into the air, ready to be inhaled by other people; and that these germs cause those who are in such a physical condition as to be fit soil for them to grow in, to become victims of this awful disease. It is not only filthy, but dangerous as well, for consumptives to spit in or about the house or even on handkerchiefs, etc. The only safe and sanitary way is to provide such unfortunate people with rags or something else that can be thrown into the fire and burned up before the spittle has a chance to dry. The same care should be observed with discharges from tubercular sores.

In most cities we have anti-spitting laws, or laws prohibiting spitting on sidewalks, in street-cars, public buildings, etc. These laws are for the protection of the people against disease and should be made a rule in and about every home. Spitting around on almost anything and almost anywhere is filthy and dangerous and should not be allowed. The best way for those who must expectorate is to carry rags or something else that can be committed to the fire, and to make it a rule to use and burn these rags or whatever is used instead.

People afflicted with skin diseases of any kind should

not sleep with others nor use towels, etc., used by others, and should wash their own clothes, make their own beds, etc.

NOTHING FILTHY SHOULD BE ALLOWED IN THE HOME.

Not only should care be taken in regard to contagious diseases, but nothing that is filthy, mouldy, musty, or decayed should be allowed in the house, for such things are sure to breed disease.

Carpets are very unhealthful. When we look at the dust and dirt gathered in and under a carpet from one house-cleaning to another, especially in rooms in constant use, we almost conclude that carpets are neither healthful nor clean. It stands to reason that the dust found in and under carpets is constantly being stirred up, mixed with the air, and breathed in by those who occupy the rooms. This, in itself, is very harmful to the lungs; but it is not the worst of the matter, for disease germs are often mixed with this dust and consequently inhaled with the air. Oiled or painted floors, with a few neatly arranged rugs, are much more clean and more healthful. The floors can be kept clean with little work, if kept in good condition, and small rugs are not hard to take out to dust, air, and sun, thereby keeping them clean and healthful.

Clothes of all kinds should be kept clean and healthful by the application of water, air, and sunlight. Damp and soiled clothing should not be thrown into a corner and left for weeks before being washed.

Dish-rags should be kept clean or burned up. The following incident related by a lady may be helpful to some careless housekeepers:

"If they are black and stiff, and smell like a barn-yard, it is enough; throw them in the fire, and henceforth and forever wash your dishes with cloths that are white, cloths that you can see through, and see if you ever have that disease again. There are sometimes other causes, but I have smelled a who'e house full of typhoid fever in one 'dish-rag.' I had some neighbors once—clever, good sort of folks; one fall four of them were sick at one time with typhoid fever. The doctor ordered the vinegar barrels whitewashed, and threw about forty cents' worth of carbolic acid in the swill-pail and departed. I went into the kitchen and made gruel; I needed a dish-cloth, and looked around and found several, and such 'rags'! I burned them all, and called the daughter of the house to get me a dish-cloth. She looked around on the table. 'Why,' said she, 'there were about a dozen here this morning,' and she looked in the wood-box, and on the mantel-piece, and felt in the cupboard. 'Well,' I said, 'I saw some old black rotten rags lying around and I burned them, for there is death in such dish-cloths as those, and you must not use such again.' I took turns at nursing that family for weeks, and I believe those dirty dish-rags were the cause of all that hard work."

The slop-pail should be washed and scalded frequently. The housekeeper or cook should manage so

as to have few remnants to waste from the dining-table; but if anything is left, it should not be allowed to stand in the cupboard till it molds and spoils. The cupboard and pantry should be often cleaned.

CLEANLINESS OF THE CELLAR IMPORTANT.

But perhaps the place where disease is hatched more than in any other part of the house is the cellar. These are usually so constructed as to have neither air nor sunlight. Add to such a place decaying vegetables, and surely we have a place where germs originate and multiply unhindered. Cellars should never be left for months without air and light, and by all means no vegetables should be allowed to decay there; for this not only would be a waste, but would certainly be dangerous to the health and life of the family. How much better to sort the supply of vegetables frequently and to make use of the ones beginning to spoil by feeding them to cows, pigs, or chickens if such are to be found on the premises, and if not to give them to a neighbor having such animals, or to dispose of them in some other way. This would keep the rest from decaying as a result of coming in contact with the decaying ones.

Keep the house and all its contents, from cellar to garret, clean and fresh, and it will go a long way toward health and happiness. Better have a small house with little in it, kept clean and neat, than to have a large house with many things, kept in a dirty muss.

OTHER SANITARY PRECAUTIONS.

It is not only the house that needs to be kept clean, but also the premises surrounding it. People living in large cities where an overcrowded condition exists, have but little chance of procuring sanitary surroundings by their own efforts. For this reason, and for many other reasons, the country or small village is always a more healthful and a better location for a home than large cities. This difference would still be more marked were it not for the fact that in the city more pains are taken regarding the water-supply and the sewage-disposal. Many people in rural districts and small towns are either ignorant or careless in regard to these important matters. The water-supply for the family should not only be pure in itself, but be located so as not to be contaminated by other things and thereby rendered unfit for use. Often the water used has been found to be the cause of fevers and sickness in the family. Wells should not be near privies or cesspools, nor near any place where filth is allowed; for such places will make the water impure and thereby cause sickness. Privies should be kept clean as well as other places. If people would make it a habit to use their wood-ashes from the stove to disinfect their privies it would be better for their health. It has been tested and proved that wells located near privies, barnyards, etc., are contaminated by the fluid from these sources of filth, and that disease germs have been thus produced for the family to drink.

Filth should not be allowed near any home; for it is unpleasant, unattractive, and dangerous to health. A home should not be located near any still water that is liable to become stagnant during the hot summer months, as this is frequently the source of disease and may also contaminate the water in the well. Carcasses of animals should never be allowed to lay until decomposition sets in. And last of all, no garbage or rubbish of any kind should be left strewn and blown around the home, as such is unsightly and unbecoming, if not unhealthful. Remove dirt and useless things and keep things fit for use in order—this should be the motto of every man for the premises round about the house occupied by his beloved family, just as much as he expects his wife and companion to keep the ~~house~~ clean within. If people would be satisfied with less money and fewer possessions and would take more interest in a clean, neat, healthy, and happy home it would be better for all concerned.

Chapter XXX.

SOME THINGS DESTRUCTIVE TO HEALTH.

The Effects of Alcohol upon the Body—How it Affects the Mind—Other Effects—Two Practises that Should be Condemned—The Effects of Tobacco on Different Parts of the System—The Fearful Results of Smoking—Sexual Vices the Most Destructive—Much Insanity Caused by Sexual Vices.

THERE are three things that are more destructive to the body than is anything else and that doubtless cause more loss of health and life than pestilences and wars; and the friendly attitude taken by many people toward these murderers makes them all the more dangerous to the human race. These three enemies are alcohol, tobacco, and sexual vices. We will consider them separately, taking alcohol first.

THE EFFECTS OF ALCOHOL UPON THE BODY.

It is admitted by all writers on hygiene that alcohol can not be digested or assimilated by the human body; hence it is an entirely foreign substance—a poison, and not a food. Its effects on the system are terrible. Statistics show that many die annually from alcoholism, or from taking into the system alcohol in the form of whiskey, beer, etc. This alone ought to teach us that it is dangerous to humanity in general. The fact that some drink, as they call it, moderately, all their lives and still live to a good old age, does not prove that alcoholic drinks are harmless, but rather

proves that these persons have a very strong constitution—one able to stand more abuse than the constitutions of many of their fellow human beings. No one can use intoxicants without running the risk of becoming a drunkard, ruining his health, losing his mind, and finally losing his soul. Moreover, the example he sets for others may continue to ruin lives and homes while the world shall stand. The only safe way is to let it entirely alone and see that we are not the cause of any one's going to a drunkard's grave.

We will give some quotations on this subject from physiologies and other works, as these are so plain and numerous that we feel it will be better than to give our own words.

“Food gratifies hunger, and maintains the strength, warmth, and vigor of the body. If alcohol is taken into the stomach, it passes directly into the blood, and is distributed throughout the body. It goes into the blood as alcohol. It is distributed as alcohol. It is finally cast out of the body as alcohol. It undergoes little or no change in the body. It does not appease hunger. It does not supply any lasting strength to the tissues. Food and alcohol are directly opposite in their action. It is a mistake to suppose that alcohol is a food.

“The use of alcoholic liquors tends to inflame the delicate mucous membrane that lines the stomach. This membrane is marvelously full of tiny blood-vessels. Alcohol causes these capillaries to dilate so that they

become engorged with blood. The alcohol also makes the gastric juices flow more rapidly. If these blood-vessels and glands are caused to act in this unnatural manner day after day, because of alcohol in the stomach, the result is inflammation of the lining membrane; the muscles of the stomach become weak, and ugly ulcers form on the inner wall of this important organ. Similar injury is produced in the liver and kidneys.

"Beer, wine, and whiskey tend to injure the kidneys of habitual drinkers. The alcohol they contain dilates the delicate cells of the kidneys and it may even cause these parts to be destroyed."—"*Eclectic Guide to Health.*"

"1. Alcohol, when present in the blood, causes fatty degeneration of the organs.

"2. It dilates the blood-vessels, and increases the force and frequency of the heart, by its action on the nervous centers. It does not give additional strength, but merely enables a man to draw on his reserve energy. It may thus give assistance in a single effort, but not in prolonged exertion.

"3. It has the same effect upon the action of the heart.

"4. By dilating the vessels of the skin, alcohol warms the surface at the expense of the internal organs.

"5. The symptoms of intoxication are due to paralysis of the nervous system. It is through paralysis of the medulla that alcohol usually causes death.

"6. The apparent immunity possessed by drunken men from the usual effects of serious accident, is due to paralysis of the nervous mechanism through which a shock could be produced in a sober condition.

"A celebrated French physician, Dr. Everat, has furnished statistics showing that the mortality from this cause is annually 50,000 in England, 40,000 in Germany, 15,000 in Russia, 4,000 in Belgium, 3,000 in Spain, and 15,000 in France. Notwithstanding the universality of this vice among nearly all classes of society, few persons are aware of how materially human life is abbreviated by the use of alcohol."—*"Home and Health."*

HOW IT AFFECTS THE MIND.

The effects of this poison on the mind is even worse than its effects on the body. It is one of the greatest causes of insanity. Any one who knows what drunkenness is can easily see the effect it has on the mind. Does it not cause temporary insanity, insomuch that the person under its influence is neither sober nor sensible? He does not have the right use of his mind. And does not its continued use, when it does not end in death, often produce delirium tremens, that most horrible of all mental delusions? These facts prove too plainly the awful effects of alcohol on the mental faculties. We will give some quotations showing its effects on the mind:

"Science has shown that alcohol has a special affinity for the brain. On its introduction into the

system it rushes to that vital organ, and makes there its first and most powerful assault upon life. If the quantity is sufficient, it causes instant death.

"In common doses it produces disturbances ranging from trifling congestion to delirium tremens. It literally hardens the brain. A professor of surgery assured his class that he could tell the brain of a drunkard in the dark by passing the dissecting knife through it.

"An agent, classed by all toxicologists with deadly poison, that has an affinity for the brain so strong that it crowds not only the channels of the circulation, but the substance of the brain itself, can not fail to produce serious disturbances in the delicate organ of thought. And facts agree. Brain diseases, such as congestion, paralysis, apoplexy, epilepsy, and insanity are caused or aggravated by intoxicating drinks to a fearful extent."—"*Home and Health.*"

"Insanity is one of the most deplorable of human afflictions. It is now generally believed by physiologists that insanity is, in all cases, due to diseased conditions of the nervous system. Because alcohol acts in all cases as a brain poison, its use tends to cause conditions favorable to insanity.

"Intoxication itself is temporary insanity. It is not surprising that frequently repeated intoxication tends to produce confirmed mania.

"Statistics derived from various asylums, both in England and in the United States, show that the use of alcohol is one among the great causes of insanity.

"A committee in England extended their observations through sixteen years, and reached the conclusion that as many as sixty out of every hundred cases of insanity in that country, during the time of their investigation, were caused by the use of alcohol. Doubtless one-half the cases of insanity in the United States, as well as in other countries, are due directly or indirectly to the use of alcohol and other narcotics.

"Dr. Yellowlees, Medical Superintendent of the Glamorgan County Asylum, England, says: 'With the single exception of hereditary predisposition, intemperance is, by far, the most fruitful of all the causes of brain disease, and even hereditary predisposition is often another name for parental intemperance. . . . It is surely within the truth to say that half the existing cases of insanity are due directly or indirectly to this social curse. . . . No vice is more hereditary than intemperance.'"—"*Eclectic Guide to Health*."

OTHER EFFECTS.

When we take into consideration the relation of alcohol, or drunkenness, to the misery and crime in every land and nation, surely it becomes appalling indeed. Especially is drunkenness the cause of unchastity and sexual vices—those things so ruinous to lives and homes. This is easily understood when we consider the effect of this fearful stimulant upon the nerves and the passions of humanity. The fact is, it sinks man to a depth of degradation that is far

below that occupied by the beast, or perhaps we might better say, it places him on a level with the demons of hell.

The binding power of this habit is too well known to need much comment. It is a sad fact that drunkards lose their power of will so as to feel themselves unable to cease from the use of alcoholic drinks, though they know it is ruining not only their own lives, but also their homes and the happiness of all whom they love. And what causes this loss of will-power? The use of beverages containing alcohol. Let the poor drunkard's life, home, and grave stand as ghostly monuments before the eyes of all who dare tamper with this awful enemy to humanity, to give them a timely warning; and let the words of the wise man sink deep into their ears—"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not then upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it bitteth like a serpent, and stingeth like an adder."

TWO PRACTISES WHICH SHOULD BE CONDEMNED.

There is a practise to-day which should be condemned by all—that of physicians' prescribing medicines containing alcohol. The foolish notion that the thing which kills a well man will cure a sick person

is simply superstition. If alcohol is destructive to body and mind and is an entirely foreign substance to the human system, it will not cure, but only kill. Besides this, it has often been proved that men have been made drunkards, morphine-eaters, opium-fiends, etc., by the use of medicines containing these pernicious elements. Many physicians recommend this destructive and dangerous practise, but not all of them do. Some years ago the following quotation, signed by three hundred leading physicians, is said to have appeared in London papers:

“As it is believed that the inconsiderate prescription of large quantities of alcoholic liquid by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility.

“They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its evil effects, and possess such power to restrain its abuse, as members of their own

profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids.

“Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralizing, to a large extent, the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance.”

Another common practise, the practise among many religious denominations of using for communion purposes wine containing alcohol, should also be condemned. Reformed drunkards have been known to get their final downfall from this very source. There can be no doubt that the wine used by Christ and his disciples was the unfermented juice of the grape, and none other should be used by people professing to be the followers of Christ. The only safe rule for those who have once been rescued from the jaws of the devouring monster alcoholism is to abstain entirely from everything that contains alcohol in any degree; and we might add that this is the only absolute safety for every one.

THE EFFECTS OF TOBACCO ON DIFFERENT PARTS
OF THE SYSTEM.

Tobacco though not so harmful as alcohol, is nevertheless destructive to health. It is not a food, and is so far from finding congeniality with the system that the first attempt to use it is generally protested against with dizziness, sickness, and even vomiting. Anything which is good for the body will not be received in such an unwelcome manner; hence these signs are nature's warnings for a man to let tobacco alone; and he is wise who heeds the warnings thus given. It is true that the system can become so accustomed to its use that it no longer protests against it, but even craves it, insomuch that the tobacco-slave will exclaim, "I can't get along without it!" But this does not prove that it does him no harm nor that it agrees with the system, any more than the binding power of alcoholism proves that alcohol is good for the body. The fact that tobacco is almost, if not altogether, as binding when it has become a habit, as alcohol, makes it necessary to consider well whether it is wise or foolish, good or bad, to allow one's self to form a habit that thus binds or to continue under its binding power after once formed.

We will notice some of its effects on body and mind. We can not name any good ones, for it certainly has none, as it is not a food, but a poison; but it has some very bad ones. It stands to reason that constantly chewing, as is the case with tobacco-chewers,

makes the saliva flow constantly. So the tobacco-chewer wastes his saliva upon a poisonous weed instead of making it serve its intended purpose—the salivation of food. This waste will finally exhaust the supply, for nature has made no provision for the use of tobacco. Having seen how necessary the saliva is to digestion, we can readily see that tobacco cuts off the *alpha* of the digestive alphabet. This is true not only of those who chew it, but also of those who smoke it, only in a lesser degree. The same objection can be applied to gum.

But the evil of using tobacco does not stop here. Tobacco contains a poison of a very strong nature. This poison—nicotine—is very dangerous if taken into the stomach or into the blood. Although the juice or smoke is not supposed to be swallowed, yet a certain amount of both goes into the stomach with the saliva and is taken into the blood through the mucous membrane. The following quotation from a school physiology will show the effect of tobacco on the stomach: “When the tobacco is chewed its hurtful properties are swallowed with the saliva. In this way the muscles and nerves of the stomach are so greatly injured that this important organ of digestion becomes weak and loses its tone. This results in loss of appetite, indigestion, and constipation. A permanent condition of indigestion results from the habitual use of tobacco.”—“*Eclectic Guide to Health*.” The fact that the smoke or juice from tobacco is absorbed by the mucous membrane of the mouth, stomach, and

breathing-organs, and thus taken into the blood, goes to show that it affects the whole system, for anything which poisons the blood affects every part of the body. Thus, the nicotine contained in tobacco is all through the system of the habitual user of tobacco in any of its forms.

When this tobacco-poison is lodged over the entire body, it causes that strong craving for more which its users experience. Before starting to use it there is nothing similar to tobacco in the body, hence no craving for it, except where this appetite has been transmitted by inheritance; but after its poisonous substance once gets into the system, there is a strong call for more; and after this condition is reached, it is very hard to cease its use, for the reason that it takes the system a long time to rid itself of the poison. No one should allow his system to be thus poisoned nor run the risk of forming a filthy and destructive habit for life, by starting the use of tobacco in any form; and those already accustomed to it and poisoned by it should be determined to stop at once, for continuing the habit will not make it any easier to break away from in the future and is sure to bring farther evils upon the system.

Below we will give some quotations regarding its effects on some of the different parts of the body.

“Effects of Tobacco on the Nervous System.—Tobacco keeps the nervous system in a continual state of irritability and weakness, and causes a craving for itself which sometimes amounts to a kind of mental

disorder. Through the sympathetic nervous system tobacco acts on the glandular system, exciting over-secretion followed by an impaired secreting power.

“Effect of Tobacco on Sight and Hearing.—In moderate smokers, the sight is often perplexed; in reading, letters become confused, luminous specks float before the eyes, and deep-seated pain is felt in them. The best evidence that tobacco is acting injuriously on the sense of sight is supplied when there is a long retention of images after the eye ceases looking at objects. This indicates that the retina, or nervous screen, is becoming afflicted. The specific effect of smoking on the sense of hearing is indicated by a confusion of sounds, with a difficulty in appreciating sounds that are very soft or unusually loud.

“Effect of Tobacco on the Lips, Tongue, and Teeth.—Cancer of the lips or tongue has not unfrequently been attributed to smoking. A recent writer in a journal devoted to dentistry has shown that the constant use of tobacco injures the teeth, which is contrary to an old view, and one which is even now commonly accepted.

“Effect of Tobacco on the Heart.—While tobacco does not directly produce organic disease of the heart or other parts of the circulatory system, it renders the blood unnaturally fluid; it injures the red blood-corpuscles, and disturbs the action of the heart and of the arteries.

“Effect of Tobacco on the Digestive System.—The tongue of the confirmed smoker is rarely clean, the

appetite rarely perfect. The mucous membrane of the mouth, tongue, throat, and stomach suffers. The stomach is irritated and secretes its digestive fluids irregularly, which causes heartburn, eructation, and general debility. The muscular fibers of the stomach are also influenced, losing their tone and activity. The food, therefore, in a confirmed smoker, seldom passes through complete digestion. Dyspepsia is one of the maladies of the confirmed smoker, and the terms, 'smoker's sore throat' and 'smoker's tongue,' indicate familiar disorders.

"Effects of Tobacco on the Lungs.—The action of the smoke of tobacco on the mucous lining of the bronchial passages is to produce much irritation, attended often with cough and expectoration. When either pulmonary consumption or bronchitis is present, smoking adds to the mischief."—*"Physiology, Hygiene, and Narcotics."*

The use of tobacco affects not only the body, but also the mind; hence its users can never attain to the mental achievements of which they would otherwise have been capable, for the mind is rendered weak and feeble by the tobacco-poison, and sometimes even insanity is caused by it.

"Tobacco affects children the most unfavorably before they have attained their full growth. The action of the organs necessary for growth and bodily and mental activity is retarded; the body becomes feeble, and is often stunted. The mind is rendered as weak as the body, and many times it loses all power of

effective study.”—“*The Human Body and How to Take Care of It.*” When we consider that an enormous number of children and young men are addicted to the tobacco-habit and generally in its very worst form—cigarette-smoking—can we wonder at the increase of consumption and of insanity so marked in late statistics? Parents that do not desire to see their boys end in the insane asylum, or at least to see them stunted and dwarfed in body and mind, will-power and manhood, should never allow them to use tobacco, especially cigarettes. Neither should they use it themselves, lest through inheritance or by example they cause the downfall of their own offspring.

THE FEARFUL RESULTS OF SMOKING.

There is still another great evil resulting from the use of tobacco—an evil that is seldom mentioned, and yet one that is doubtless the worst of all, because it is farther reaching in its effects than any of the other evils connected with tobacco-using. This evil is the poisoning of the air by tobacco-smoke. When we consider the harmfulness of tobacco to the human system and then take into consideration that many people who do not use it themselves, as well as those who do, are constantly forced to breathe in the smoke and fumes of tobacco, it is not hard to see that this is the worst of all the tobacco-evils. It is inhaled with the air, taken into the blood, and distributed in the system, where it works havoc in every part. And not only so, but it causes people to avoid dees

breathing; because the lungs repudiate the poison of tobacco-smoke; hence it lessens the amount of life-giving and purifying air so necessary to the body. One writer says that tobacco-smoking is as injurious to breathing as is tight-lacing.

Think of it! Even the innocent, yes, even little children, are compelled to suffer because of the foolishness of those who make themselves tobacco-users. What a shame! What a sin! What a murderous practise! Not even sparing innocent children, no, not even their own offspring! It surely is time to call a halt and stop this evil from doing its destructive work—for the sake of home, for the sake of health, for the sake of a sound mind, for the sake of the innocent, and for heaven's sake, as, surely, no one should consider himself a fit subject for heaven while continuing to destroy himself and others by using tobacco.

In considering tobacco, the words of the Apostle Paul should not be overlooked—"If any man defile the temple of God, him shall God destroy." And what about the producers and consumers, who, knowing that tobacco destroys and harms all who make use of it and many more besides, yet for the sake of money will deal out destruction right and left? They certainly deserve a place next to the saloon-keeper.

SEXUAL VICES THE MOST DESTRUCTIVE.

Alcohol and tobacco are very destructive to the

health of body and mind, but they are more than equalled by the vices of unchastity common in every land. The diseases directly caused by these vices are the most dreadful and the most loathsome of all diseases known to the human race. They are also very dangerous, as they are communicated from one person to another.

The brothels in the United States are supposed to contain about two hundred and fifty thousand female inmates. These most unfortunate of all creatures are generally either those lured to these houses of ill-fame through some devilish scheme or else those who, after being seduced and then abandoned by their seducers as well as by society, have chosen this life of shame in order to obtain food and raiment, a place to stay, etc. We would not mention these poor victims of unchastity and those who are more guilty than they—the ones who patronize such places—were it not for the fact that in them is seen the awful punishment of broken laws of chastity.

Most of these unfortunate ones are permitted to live in this way only a short time, as they are soon overtaken by disease and death. From the brothel to the hospital, and from there to the grave, is the road they generally travel in a few short years. If those who are sensual or devilish enough to break the laws of chastity and commit fornication of any kind could go to the hospitals where the victims of these terrible diseases are dying and see their bodies all covered with the most loathsome sores and rotting away by

slow degrees, they would get some idea of the effects of unchastity upon the human body. No one that commits fornication is safe from these loathsome diseases. Moreover, he is liable to bring them to his home and family. These diseases, when once in the blood, are rarely gotten rid of, and are by inheritance imparted from parents to children; hence for many generations the fornicators' sin is visited upon their offspring.

But besides the horrible diseases caused by unchastity, the general effects upon the body and mind are appalling. It is considered that one ounce of seminal fluid, in its draft upon vitality, is equal to forty ounces of blood. Hence one who commits masturbation is just as surely and certainly sapping away his life and health every time he commits the act, as if he were tapping his veins and arteries of forty ounces of red blood. For this reason many young men and women die at the age of manhood and womanhood of what may be supposed to be consumption, nervous debility, etc. The destruction of life and health from secret vice alone can never be told in this world and this vice is all the more dangerous because its destructive work is done in secret. The same is to a great extent true with many married people who go to excess in the sexual relationship. Marriage and the marriage obligation are agreeable to health and life if controlled by knowledge and temperance but if lust holds sway, they mean sickness and death.

MUCH INSANITY CAUSED BY SEXUAL VICES.

The effects of sexual vices are even more terrible upon the mind than upon the body. The statistics of asylums show that many of the inmates are there from this cause directly; and these statistics do not by any means furnish the complete number, as sometimes other causes are given that originated in sexual sins. Many people are supposed to have lost their reason through hard study, religion, etc., whereas the truth is that, in many cases at least, their minds had been so ruined and wrecked by some form of lust or vice that they were unable to think soberly about anything. It has been found that those addicted to self-abuse are generally very religious, often because they try to find some comfort or hope in the awful state they realize themselves in. Hence religion often gets the blame for mental disturbances that in reality belong to sexual vices.

We can not go into detail about the effects produced upon the body and the mind by unchastity and lust, but we will give a few quotations from writers regarded as high authorities upon these subjects, hoping that these quotations will serve as a warning to all who read them and will keep them from throwing themselves headlong into this filthy abyss of destruction. In speaking of the horrible diseases that invariably follow prostitution, one writer says:

“Careful observation of the prostitutes of the city of New York, made during a number of years by a

physician who was connected with one of the charity hospitals, where they invariably drift, furnishes ground for the belief that possibly not five per cent. of the women who become prostitutes, and instruments for the satisfaction of the lust of the male portion of the population, escape infection of venereal diseases.

"In the popular mind, syphilis is as great a bug-a-boo as one could possibly desire it to be. If men suffering from the lust-diseases could be made to know that probably eight-tenths of the women who render their bodies for service, for hire, are syphilitics, they would probably think twice before engaging in the debasing liaison. What is not generally known outside of the medical profession, however, is that of the two diseases, gonorrhœa, which the ignorant very frequently describe as being not much worse than a bad cold; is as bad in its way as syphilis. It is certain that once a person is infected by gonorrhœa, he can never completely remove the effects of that infection. He may be sufficiently clear to be free from infecting another, but somewhere in his system the ravages of the gonococci, the microscopic creatures that are the accompaniments of this disease, have left their mark, and they will make their visit known from time to time throughout the life of the individual.

"In the case of a woman the effects are still more complicated. A woman once infected with gonorrhœa is never completely clean again. She is a woman with an issue of the Scriptures, and she is to be let alone.

She will, if she marries, run the risk of never bearing children; and if she does bear them, they will possibly be diseased from birth, deformed, blind, deaf or dumb. Thus nature curses for the violation of her laws. Thus deeply and irremediably does the lust-disease work toward the physical destruction of its victims."—"*Sexual Vitality*."

In speaking of the effects of self-abuse on the body and the mind, Professor O. S. Fowler says:

"Forty years of close observation compels the belief that this vice causes a large proportion of these fashionable ailments: indigestion, constipation, a sour stomach, flatulence, heartburn, liver complaints, etc., and consequent lassitude, weakness, morbidity, and melancholy.

"Of the one hundred and twenty-eight males in the Massachusetts McLean Lunatic Asylum in 1838, twenty-four were brought there by this single form of vice! The report of the Worcester Insane Hospital, for 1836, rates intemperance as the most prolific cause of insanity, and this practise as the second, of which it had then twenty-six victims. In 1838, of its one hundred and ninety-nine male patients, forty-two, or almost one-fourth, were the victims of solitary indulgence. A superintendent of a French lunatic asylum says it 'is more frequently than is imagined the cause of insanity, particularly among the rich.' 'No cause,' says Dr. Woodward, 'is more influential in producing insanity. The records of the institutions give an *appalling* catalogue of cases attributed to it.' A

physician in Blockley Almshouse spoke with great energy and emphasis of its influence in causing insanity, and mentioned that several insane patients brought there by this vice were tied to prevent self-pollution."—"Science of Life."

The same is true regarding excessive indulgence of the married, hence the same writer says:

"As frequent bleeding demands an undue amount of vitality to re-supply this blood; so seminal losses exhaust the vital principle itself more effectually than any other drain. It kills by weakening the citadel of life, and opening the gates to other diseases. As bees, by swarming too freely, become exposed to the bee-moth, which a full swarm shuts out; so this drain leaves weak organs especially debilitated, and thereby invites consumption, dyspepsia, costiveness, gravel, liver complaint, etc., to complete its work of death in the name of other diseases."

When we consider the terrible punishment visited upon the offenders themselves—the loss of everything that is to make man happy in time and eternity, and the visitation of all evil, misery, and woe—surely men and women should live pure lives. Reader, if you do not fear God, regard your fellow man, nor even care for the welfare and happiness of the dear ones in the home you represent, remember that for breaking the laws of health and chastity, you, more than any one else, must suffer in time and eternity. Therefore, "keep thyself pure." And to those who are already fallen, remember that the sinner's Friend is in-

terested in you and is ready and willing to forgive the past and to give overcoming grace for the future. The angels in heaven will rejoice and all Christian men and women will welcome you if you but return to Father's house.

Chapter XXXI.

DOCTORS AND MEDICINES.

Origin and History of Doctors and Medicines—Why Fraud Can Easily be Practised—"New Discoveries," "Cure-alls," Are Frauds—Is Our Confidence in Doctors and Medicines Warranted?—The Science of Medicine Considered—Medical Treatment of Consumption—What Physicians Say about Medical Cures—The Effects of Medicine as Viewed by Physicians—A Personal Statement of a Prominent Physician.

IN writing on home and health, it would hardly be just not to mention doctors and medicines; for they are generally considered to be as closely connected with the physical welfare of its inmates as priests or ministers and their doctrines are with the spiritual, and professors, teachers, etc., are with the mental. In fact, most homes, especially among the wealthier classes, are not considered complete without the "family physician"—a person who can be called at any time and who, by prescribing certain drugs, or medicines, for the sick or afflicted ones, is supposed to cure any and all their physical ailments. The great faith and confidence placed in doctors and medicines by most people needs not be mentioned, as it is too well known to be disputed; but whether this faith is warranted by real or scientific facts, is another question—a question that we might well feel justified to look into a little closer than have most people.

This is an age of knowledge; and fraud, in almost all the vocations and practises of men, is being ex-

posed on every hand. Then, why should not doctors and medicines be subjected to the same public scrutiny? and if they, in their claims of curative powers, are found to be more or less fraudulent, why not let them be exposed before the general public, and a better way of healing be searched out and set before the people? Surely, no reasonable person would object to this.

In undertaking to explain to my readers the real value or the frauds to be found in the medical profession, I would not dare ask them to take my own opinion, but feel it my duty to set before them mainly such facts as can be found in the history of medicine and in the books and literature published by doctors and medical men.

ORIGIN AND HISTORY OF DOCTORS AND MEDICINES.

The history of doctors and medicines dates back to ancient nations many centuries before Christ and is intimately connected with that of the magic art, astrology, witchcraft, etc., as the following quotation shows:

“Magic is a general name for wonderful effects produced in some mysterious way. Medicine in its early form is intimately allied to magic. It would soon be discovered by accident that certain plants produced wonderful effects, both good and bad, upon the bodies of men and animals; and the reverence arising from their real virtues would lead to ascribing to them all manner of imaginary ones. . . . If the *juice* of the plant could affect the living body, how

much more must the life-blood of another animal! And the rarer the kind of blood, so much the rarer the virtue. The blood of an innocent child or of a virgin was believed to cure the leprosy; that of an executed criminal, the falling sickness. The hearts of animals as being the seat of life, were held to be potent drugs. The fat of the hog had been found by experience to benefit a sore; what virtue, then, must be in human fat, with the solemn mysteries of the grave about it!

“In early stages of society women are the doctors; while the men fight and hunt, the women gather herbs and decoct salves for their wounds; and the art would naturally become a sort of profession in the hands of the older women who had a reputation for superior skill of that kind. Mostly a blind groping—a mystery to themselves as well as others—their operations were looked upon with awe. The ‘wise woman’ with her kettle cooking her mysterious broth, adding ingredient after ingredient (for the more, the rarer, the horribler they were, would not the compound be the more efficacious?) inspired not only hope but fear; for the art might be, and doubtless was, used to hurt as well as to heal. Roman matrons were often accused and convicted of poisoning by their decoctions; and during seasons of pestilence, these female druggists were prosecuted with indiscriminate fury, as were witches afterwards in Europe. So much was the notion of poisoning uppermost in the Roman mind respecting them, that *venefica*, literally, ‘a poison-maker,’ was

the general name for a preparer of magic medicines, an enchantress or sorceress—the corresponding character to our witch.”—“*Chambers' Encyclopedia*,” Vol. VI, p. 256.

The foregoing quotation needs no comment in order for the enlightened people of the twentieth century to understand that doctors and medicines originated in superstition and that the great faith the ancients placed in these magic doctors and their medicines was entirely unwarranted. But such superstition is not at all confined to ancient nations. The magi or the priests are still the doctors of heathen nations. The following quotation will show the reader that the same superstition is connected with the practise of medicine among the uncivilized tribes of Africa:

“The African priest and the medicine-man is one and the same, and his chief function is to make the clouds give out rain. The preparations for this purpose are various—charcoal made of burnt hats; internal parts of animals, as lions’ hearts and hairy caluli from the bowels of old cows; serpents’ skins and vertabræ; and every kind of tuber, bulb, root and plant, to be found in the whole country. . . . The religion of this part of Africa may be characterized as medicine-worship. In the village of the Balonda, Dr. Livingstone saw two pots with charms or medicines kept in a little shed, like idols in a niche. For an idol they sometimes take a piece of wood and carve a human head on it, or simply a crooked stick, where there is no professed carver to be had; but there

is nothing divine about it until it is dotted over with a mixture of medicine and red ochre. Packets of medicine are worn as charms about the person, to ward off evils of all kinds. The female chief, Manenko, was hung all over with such charms; and when she had to cross a river, her travelling-doctor waved medicines over her, and she took some in her hand, to save her from drowning."—"Chambers' Encyclopedia," Vol. VI, p. 257. To a great extent this is true of India and of many other heathen countries of the present day.

But this superstition is not confined to heathen countries; for history plainly proves that the magic art, witchcraft, etc., was practised in connection with the healing art as well as in connection with other things, by the very nations claiming to be Christian people, and almost down to the century lately passed. Proof of this statement can be found in the history of almost any nation in Europe or America. The writer still remembers that many people used to travel for many miles in order to see what they termed a "wise woman." They would go to such a person as a last resort, hoping to be cured of their diseases by her magic wisdom, which should be termed superstition or witchcraft. This was especially true with such people as considered their physical ailments the result of being bewitched by some enemy. The remedies generally prescribed by these "wise women" consisted in some mysterious performances to the afflicted person's body and to his surroundings as well. In fact,

my own mother, though she did not consider herself a "wise woman," was nevertheless very handy in making medicines and remedies for neighbors and friends. I well remember having to dig fishworms for mother's medicines. Of course, all this will be counted ridiculous and the rankest kind of superstition; and such it surely is.

WHY FRAUD CAN EASILY BE PRACTISED.

This superstition in connection with doctors and medicines can very easily be accounted for. When health is lost, all is lost, as far as this world is concerned; and the sufferer, realizing this loss more than any one else, is ready to grasp at anything which offers hope of restored health and of prolongation of life; and when we consider the ignorance generally prevailing in regard to health and the laws that govern it, as well as in regard to the causes of disease, we do not wonder that such people are ready to become the victims of any fraudulent practitioner.

But is this superstition related to, or connected with, the modern doctor and his practise of medicine? This is a question well worthy of consideration. I feel safe in saying that superstition and fraud are not confined to the ignorant and unenlightened, but that much fraud is practised by the medical profession in the medicines and drugs they prescribe, and that superstition and misplaced confidence on the part of the sufferers are what makes this fraud possible, even among the most enlightened people of our day.

"NEW DISCOVERIES," OR "CURE-ALLS," ARE FRAUDS.

The fact that doctors are continually making war on patent medicines and quacks and that laws are being made against the adulterations of drugs, etc., shows conclusively that much fraud is practised in the healing art. The "new discoveries," or "cure-all" remedies, constantly being advertised in all kinds of periodicals are one of the greatest humbugs practised on the American people; and this fraud is so much more to be condemned because it is practised on the people in order to rob their pocketbooks, thus adding poverty to sickness. No doubt the number of victims of this fraudulent practise would run into the millions. The testimonies of prominent men and women supposed to have been healed or cured of some ailment by these "cure-all" medicines are obtained in the most unscrupulous manner.

It is impossible for me to go into detail and explain to my readers how this fraud is practised; but I am safe in saying that if all the confidence placed in these medicines by suffering humanity was lost, this loss would prove a great blessing to mankind, for this confidence is certainly misplaced confidence and is just as much superstition as was the unwarranted faith placed in the magi by the ancient nations. The so-called "specialists" claiming to "restore lost manhood," etc., should be avoided; for they are making their victims' despondency and remorse a means of filling their own coffers with silver and gold.

IS OUR CONFIDENCE IN DOCTORS AND MEDICINES
WARRANTED ?

But how about the medical profession in general? I am sure that, even in this, fraud and superstition reign and keep up the profession, and that the almost immovable confidence generally placed in physicians and their prescriptions is misplaced and unwarranted.

I know it will be impossible to make the public believe that the practise of medicine as a whole is a humbug; but I have the hope that some will escape the bondage they are in, and I believe it will be a great benefit to them and their homes if they lose their confidence in doctors and medicines as means of curing disease. I will give a few reasons why, but first I will give all the credit due the medical profession. There are cases where a physican or a surgeon may be a help to nature—for instance, in setting broken bones and in caring for outward wounds and bruises—but when it comes to curing the sick, those suffering from internal disorders and diseases, by drugs and medicines, they cease to be a help to nature and become a hindrance.

If the facts were known, it would be found that drugs and doctors have hurried thousands of people to their graves, while the number of cures, to say the least, would be very limited. I do not ask any one to take my word for this strong statement, but I will give the testimonies of the most learned and noted physicians and professors of our times to prove what I say.

THE SCIENCE OF MEDICINE CONSIDERED.

Medicine is not a true science. This is proved by the widely different opinions in regard to the curing of diseases. Not only are there several schools of medicine, which claim to cure diseases by different and opposite methods, but also physicians of the same faith widely differ both in their diagnosis and in their treatment. Not very long ago a certain individual, desiring to test the skill of physicians in curing disease, went to twelve of New York's leading physicians for treatment. Each one of them gave a different diagnosis of his sickness and prescribed a different medicine for the cure. The fact of the matter was, the man was not sick at all. This difference of opinion proves either ignorance or fraud. We will take it for granted that it is the former, since the most learned and experienced physicians readily admit that medical science is not knowledge, but mere conjecture and guesswork.

Professor N. Chapman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, and declared a few years ago to be at the head of the medical profession in America, says in "Materia Medica," volume I, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions. It is not necessary that I should enforce this remark by the enumeration of any examples. No one who is conversant with the practise need be told how often his own deductions have proved

erroneous, and how little confidence is to be reposed in those pompous recommendations with which medicines are promulgated." On page 33 he says, "To trace the multiplied relations of medicine to disease, we at once introduce the spirit of speculation." Again, he says: "As it is, we are plunged into a labyrinth almost without a clue. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave." And again, he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction and falsehood."

Sir Astley Cooper, physician to Queen Victoria, has declared, "The science of medicine is founded upon conjecture."

Professor Magendie, the great French physician, whose experiments and teachings are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such thing as medical science. People are cured, but how? Nature does a great deal, but doctors do *devilish* little."

"So gross is our ignorance of the physiological character of disease that it would be better to do nothing."—*Magendie*.

"The physician mixes, combines, and jumbles together vegetable, mineral and animal substances, and administers them right or wrong, without considering for a moment the cause of the disease and without a single clear idea as to his conduct."—*Magendie*.

"Medicine is so far from being a science that it is only conjecture."—*Dr. Evans*.

"Of the essence of disease little is known."—*Prof. S. H. Gross*.

Dr. Wood, in his "Practise of Medicine," declares that "We have not yet learned the essential nature of the healthy actions, and can not, therefore, understand their derangements."

"What we call medical science, is a jumble of inconsistent opinions."—*Dublin Medical Journal*.

"Every dose of medicine is a blind experiment on the vitality of the patient."—*Bostwick's "History of Medicine."*

"The 'vital effects' of medicines are very little understood. It is a term employed to cover an ignorance."—*Prof. Davis*.

"The popular medical system has neither philosophy nor common sense to commend it to confidence."—*Dr. Evans, London*.

Dr. A. H. Stephenson says: "The older physicians grow, the more skeptical they become in the virtues of their own medicines."

These testimonies from the most learned physicians and medical professors of modern times prove very plainly that the more doctors learn about the practise of medicine, the less confidence they have in it and the more they awaken to the fact that it is not only guesswork, but a humbug practised upon an over-confident people. Why should we have confidence in medicines and drugs, even when administered by physicians, since the latter themselves have none? And yet the superstitious faith in doctors is so deeply rooted that with many it is well-nigh impossible to withstand the temptation to send for one and to take his prescriptions, at even the slightest bodily ailment. As one has said: "What do persons, who call themselves reasonable, do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they swallow them all."—*Trall*.

MEDICAL TREATMENT OF CONSUMPTION.

The ignorance on the part of the medical profession in regard to both patients and remedies can also be plainly seen in noticing how the treatment of diseases changes from time to time. For instance, take that dreadful disease consumption, or tuberculosis. Until about 1850 the prevailing theory among physicians was that it was a constitutional disease which could be treated only through the stomach. "The theory of the schools, in regard to consumption,

generally accepted by practising physicians, and regarded for generations past as the only orthodox one, may be briefly stated as follows: that consumption is a *constitutional disease* involving the whole body; that its seat is in the blood; that it is caused by *inherited taint* or vice of the system; that colds, catarrh, and congestions of the pulmonary organs are not actual causes of consumption, but tend to kindle the inherited vice into activity and so develop the disease, which, being in the whole body, and having its roots in the blood, can only be reached by remedies which act through the stomach and general system."

—*Robert Hunter, M. D.*

That this mode of treatment effected no cures, was finally made public; hence the disease was pronounced "incurable." But the treatment still went on.

From 1850 to 1855 the theory was advanced that consumption was caused by some radical change in the air, or by inhaling, through breathing, the impurities the air contained. "The diseases of the breathing-organs which directly spring from the air, through its action on the mucous lining of the air-passages and lungs, are catarrh, influenza, quinsy, laryngitis, croup, bronchitis, asthma, pneumonia, and consumption. . . . From these facts we became convinced that if ever a successful treatment was found for consumption, it must be sought for, not by trying to act on the lungs *through the stomach*, but by following the course of nature and attacking the disease in the lungs, and, through the lungs, the

channel by which it gains access to the system.”—*Medical Specialist and Journal of Diseases of the Chest*, Sept., 1855.

The germ theory of consumption was not generally accepted by the medical profession until about 1882, when one, Dr. Koch, of Berlin, Germany, claimed to have discovered a fluid, called “lymph,” which would cure consumption. When it was learned that Dr. Koch had three assistants who each administered about two hundred injections a day at \$25.00 each and that this wonderful “lymph” could be procured by the physicians for \$6.00 a phial, which, when diluted to its necessary strength, would make about 7,800 injections, it was not long until both the theory and the treatment were accepted by the medical profession. Regarding this treatment, we quote the following:

“No such credulous and unreasoning excitement has been known in the medical profession since the Dark Ages, and would be difficult to understand but for the information given in the *Herald* by one of our physicians, who has since returned from the Berlin shrine with a supply of lymph, and who places a much higher and more intelligible value on Koch’s discovery than even Koch’s assistants in Berlin. ‘Every drop,’ said he, ‘of this fluid is worth \$1.300. as a diluted drop will furnish one hundred and thirty injections of the average strength, and any respectable American physician can get \$100. (sic) for each injection; and, as a phial contains about sixty drops, its actual commercial value is \$78,000. A drop is worth three times

more than a fine diamond of the same size.'"—
Robert Hunter, M. D.

The same physicaian tells us that Dr. Koch finally stated that he never claimed that it would cure consumption; but that it was to be used as a preventive of the disease; that it was not yet perfected, etc. He further tells us of several deaths resulting directly from this mode of treatment.

After all these changing theories and remedies, the following is given to the public by some of America's most noted physicians: "Whereas, there is not any specific medicine for tuberculosis known, and the so-called cures and specifics and special methods of treatment widely advertised in the daily papers, are, in the opinion of this committee, without special value, and do not at all justify the extravagant claims made for them, but serve chiefly to enrich their promoters at the expense of poor and, frequently, ignorant or credulous consumptives, therefore, Resolved, That a public announcement be made that it is the unanimous opinion of the members of this committee that there exists no specific medicine for the treatment of pulmonary tuberculosis, and that no cure can be expected from any kind of medicine or method, except the regularly accepted treatment which relies mainly upon pure air and nourishing food."

"Resolution adopted January 13, 1903.

"The Committee on the Prevention of

"Tuberculosis of the Charity

"Organization Society."

WHAT PHYSICIANS SAY ABOUT MEDICAL CURES.

These conflicting and ever-changing theories and remedies should be enough to convince the public that they have too much confidence in doctors and medicines. Not only do doctors confess their ignorance of diseases and their treatment, but they also frankly confess their inability to cure diseases by drugs. Note the following quotations:

Prof. Armor, of the Long Island College Hospital, declares, in the *New York Medical Journal* for January, 1883, that "drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of our drugs."

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says, "I declare, as my conscientious conviction, founded upon long observation and experiment. that if there were not a single physican, surgeon, chemist, druggist or drug on the face of the earth. there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes declared before the Massachusetts Medical Society, "I fairly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

"There has been a great increase of medical men, and, upon my word, diseases have increased accordingly."—*Dr. Abernathy.*

Dr. Martin Paine, the noted professor and medical author, says in his "Institutes of Medicine": "Remedial agents can never transmute morbid into healthful conditions."

"Nature cures, while the doctors take the fees."—*Dr. Franklin.*

Dr. J. H. Kellog, "Physician-in-chief" and manager of one of the great institutions in America, says, "If a cure is effected, it must be through the wondering of Nature, and not through the agency of any drug."

Dr. B. W. Richardson, one of the noted physicians of Europe, says: "The world would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, professor of *Materia Medica* in the Detroit Medical College, said: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the educated medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicine cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is 'doing something' for the case. . . . This undue credit to the effect of drugs arises from habit."

THE EFFECTS OF MEDICINE AS VIEWED BY PHYSICIANS.

Moreover, many physicians of note tell us that

medicines and drugs are frequently the cause of sickness and death.

"Another very prominent cause of the prevalence of indigestion in this country is the excessive use of cathartic medicine in the form of pills."—*Professor Lee*.

"The administration of powerful medicines is the most fruitful cause of derangement of the digestion."—*Prof. E. R. Peaslee, M. D.*

"All of our curative agents are poisons, and, as a consequence, every dose diminishes the vitality of the patient."—*Prof. Alonzo Clark, M. D.*

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except, indeed, that *they have destroyed more lives than war, pestilence, and famine combined.*"

"Men who are really sick die and we can not save them."—*Prof. Frederick R. Marvin*.

"Mercury has made more cripples than all wars combined."—*Prof. E. R. Peaslee*.

"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, nevertheless."—*Sir Benjamin Brodie*.

"Many sicknesses are caused by poisons foisted upon the system under the name of tonic, beverages, or remedial drugs; the only cure is to shun the poison."—*Dr. F. L. Oswald*.

Sir Henry Baker, in describing the sufferings of his party while exploring the river Nile, states that he threw away his medicines and substituted a vapor-bath, and that after that his men went on their way rejoicing.

"The drugs which are administered for the cure of scarlet fever, kill far more patients than that disease does."—*Prof. Baker, New York Medical College.*

"All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."—*Prof. Joseph M. Smith, New York College of Physicians and Surgeons.*

"It is my firm belief that the prevailing mode of practise is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."—*Dr. Cogswell.*

A London physician, in comparing the errors of the medical school to which he belonged with those of another medical school, says: "I will freely admit, that the disciples of the school of Broussais have gone too far in decrying the use of laxatives altogether. But if they have *lost hundreds* by this error, *British practitioners have killed thousands* by an opposite plan of treatment."

As late as June, 1907, we read the following in a Chicago newspaper: "The King's favorite physician, Sir Frederick Treves, in speaking yesterday at the opening of an isolation hospital, observed that the time was not far distant, when the bottles on doctors' shelves would be reduced to a small number and that

resort would be had to simple living, suitable diet, plenty of sunshine and fresh air. He looked forward to the time when people would leave off the extraordinary habit of taking medicine when sick."

Now, in consideration of such shocking statements, may we not rightly conclude that the medical profession of the present day and age is not so far in advance of the ancient magic doctors and that the almost unlimited confidence placed in doctors and medicine is still tainted with the same superstition? And, finally, may we not hope, for the sake of home, prosperity, life, and health, that people will take better care of their bodies, by learning and heeding the laws of nature, and that, when sick, they will search for a better way of healing than that of resorting to drugs and doctors.

A PERSONAL STATEMENT OF A PROMINENT PHYSICIAN.

The following was added to this chapter by Dr. L. H. Morgan, formerly Inspector of the Illinois State Board of Health, after he had criticised and approved of what was written. He has seen the folly of the so-called medical science, has given his heart to God, and is now a minister of the gospel. His testimony of how he was healed of consumption appears at the close of the following chapter.

"The wisest people accept the wisest decisions. God has said that man's wisdom is foolishness in the sight of God. Men have offered many reasons and causes for the many afflictions to which man is heir, but

David says in Psa. 107:17, 'Fools because of their transgressions and because of their iniquities are afflicted.' Wise men are by medicine as a servant of sin is by Satan—they forsake it and turn to the Lord as soon as they see their folly.

"Profane history teaches that medicine is of heathenish origin. See 'Encyclopædia Britannica' under the article headed Apollo—whom we find to be the 'god of medicine, music, archery, and prophecy.' We learn from the same work that Aesculapius was the reputed son of Apollo; that he was an old man with long, flowing gray beard and of venerable appearance; and that he, too, was recognized as the god of medicine. Even to-day he is held in high esteem by the medical profession as being the Father of the science of medicine; which is not a science. In the science of numbers twice two is always four; but in the so-called science of medicine a dose of calomel does not always bring about catharsis, neither will quinine always cure chills. From this we find that the science of medicine is a science only in name, and that negative.

"Reader, ask any physicaian if he is not a disciple of Aesculapius, and he will tell you that he is. Now contrast the disciples of Christ with those of Aesculapius and choose between the two, God or man. We find that Apollo means 'destroyer.' We also find that Apollyon is a Greek word meaning 'destroyer' and that he is the angel of the bottomless pit. Rev. 9:11. We also note that the word 'apothecary' is derived

from the Greek word *apotheka*, which means 'to put away.' So we readily see the close relation existing between Apollo, Apollyon, and apothecary, which originated respectively in heathendom, hell and the world. As God is not in league with heathendom, hell, or the world, we know that anything that has its origin in any of these places is not of God."

Chapter XXXII.

HOW THE SICK MAY BE CURED.

How the Sick Were Cured in the Old Testament Times—The New Testament on the Cure of Disease—The Mode of Curing the Sick in the Christian Church—Some Hindrances Considered—Counterfeit Faith-cures Exposed—This Mode of Healing Supported by Present Day Testimonies.

ALTHOUGH living in harmony with the laws of nature will greatly lessen the number of diseases and premature deaths, yet there will still be sick people—people who need to be cured or healed of their diseases. This is obvious for several reasons. Some have disobeyed the laws of health so long that their systems are so weakened and their vitality so low that nature can not throw off the diseases. Others have inherited weaknesses and tendencies to disease, which make them susceptible to it; and if they disregard nature's laws for only a short period of time, they are sure of an attack; and this inherited weakness makes their recovery doubtful. Again, people with weak constitutions are often subjected to sickness and disease through others who are sick, unsanitary surroundings, etc. Finally, it is impossible, perhaps, for any one to know every detail of the laws governing health and life; hence all are liable to attacks of sickness. Other causes might be mentioned; but these, together with the sickness and diseases in the world to-day, make it plain that there are now and still will be sick people.

HOW THE SICK WERE CURED IN OLD TESTAMENT TIMES.

Now the question is, How may the sick be cured? We have seen that doctors and drugs are not only very uncertain, but even dangerous. What, then, should be done for the sick and suffering? This question can, we think, be best answered by the Bible. Take, for instance, ancient Israel or the Jewish people in their journeying from Egypt to the promised land. We read that, on one occasion, "there was not a feeble person among their tribes." How can we account for this absence of sickness and disease? A little study of the books of Moses will make it plain to the reader. In Exodus 15:26 we read: "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Here we find that they were promised both health, and healing in case of sickness and disease, but upon the condition that they fully and diligently kept the commands of God. This accounts for the unusual condition of the absence of sickness from so large a number of people.

Sometimes diseases were put upon people by the Almighty as a curse because they would not heed his commands, and no doubt the same is often true to-day. But there is also a natural cause to be considered. The commandments of God to Israel in-

cluded both moral and health laws. They related not only to good and evil, but also to foods and sanitary habits and surroundings. And we very well know that the breaking of either the moral laws of God or the laws of nature has ever been and always will be the most fruitful cause of sickness and disease. Hence by obeying these laws there would be none laid upon the people, either through nature or as a direct curse from God; and if any should get sick, God himself had promised to heal them upon the same condition of perfect obedience.

The children of Israel acted accordingly. Whenever they had disobeyed the laws of their God and sickness was the consequence, they did not send for a doctor nor look for some uncertain remedy, but sought the Lord for healing. If they had not faith in their own prayers, because of feeling condemned for their wrong-doing, they searched for some man of God to pray for them, and, upon confessing their wrong-doing, they were healed. Many cases of healing in this way are recorded in the Old Testament. See Num. 12: 10-13; 21: 7-9.

This mode of healing was practised by the Jewish people both before and after they reached the promised land. This is plainly seen in their sacred writings. David says: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities and healeth all thy diseases; who redeemeth thy life from destruction." Psalms 103: 2, 3.

Not only was this true of the Jewish people, but

sometimes even people from heathen nations heard of the God of Israel, the healer of his people, and sought for some man of God to pray for their recovery. This is verified in the case of Abraham's praying for the healing of Abimelech and his people, and later in the healing of Naaman the Syrian through Elisha the prophet.

It is true there were physicians among the Jewish people; but not until that people were so far away from the Lord that they would not repent, did they seek help from doctors and their remedies; and death was then, as now, often the result. Read 2 Chron. 16:12, 13.

Many more instances of healing by divine power could be quoted from the Old Testament, but these are sufficient to prove that the sick were cured through prayer and faith in God, generally preceded by confession and repentance on the part of the afflicted.

THE NEW TESTAMENT ON THE CURE OF DISEASE.

But it was especially when the promised Messiah should come that the Jewish people looked for mighty works of healing to be performed by divine power. The prophet Isaiah, in prophesying of Christ, says, "Surely he hath borne our griefs, and carried our sorrows, . . . and by his stripes we are healed." Isa. 53:4, 5. The word "griefs" should have been translated "sicknesses," and it is so rendered by many translators. This prophecy was strictly fulfilled in

the ministry of Christ, as we read in Mat. 8:16, 17: "When the even was come, they brought unto him many that were possessed of devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses."

It would be impossible to tell about all the many cases of the healing of all manner of diseases performed by the Christ of God, but the reader needs only to open the New Testament and read the four Gospels through, to find out that Christ was not only the Savior of man, but also man's healer. And by reading the Acts of the Apostles, it will be readily seen that this mode of healing was continued by the apostles and the other Christians after Christ's ascension.

It is plainly taught in both the Old Testament and the New Testament that God is the healer of his people and that Christ died for the body as well as for the soul; hence healing is a part of the atonement—a foretaste of the life-giving power wherewith he will resurrect our bodies to life immortal when he shall return to this earth as the judge of all men. For this reason he included healing in the commission given to the apostles to preach the gospel, not only when he sent them to preach to the Jewish people, but also when he sent them to preach the gospel to all nations and to every creature. See Luke 9:2; 10:9; Mark 16:14-20.

THE MODE OF CURING THE SICK IN THE CHRISTIAN CHURCH.

Not only was this mode of healing practised by Christ in his personal ministry and by his apostles and others after him, but it was delivered by the apostles to the Christian churches as the only mode of bodily healing, as will be seen in the following quotation: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Jas. 5: 14-16.

The above scripture fully explains how the sick may be healed. Instead of sending for the doctor and taking his poisonous medicines, the sick should send for the elders, or ministers of God, who should anoint them with oil in the name of the Lord and pray in faith for their recovery; and the promise is that the Lord will raise up the sick and forgive their sins, if any have been committed. If there are no elders present who have faith in this way of healing, the sick are not left without hope; for the sixteenth verse makes it plain that any righteous man can pray an effectual prayer for the healing of the sick and that those who are living for God, or true Christians, can open their hearts one to another in humble

confession of whatever sin or fault there may be in the way of their faith, and then pray one for another, and if the prayer of faith is offered, God will heal the sick one. It is not always necessary to have some one else pray for us. If we are right with God and are not so sick that we are unable to do so, we may pray the prayer of faith ourselves and obtain healing.

This is practically the same mode of healing as was used in the days of Abraham, Moses, David, Elisha, and Christ. Hence it is plain that God has been the great physician of his people for some thousand years; and we are told in the Scriptures that 'Jesus Christ is the same yesterday, to-day, and forever.' Therefore we must conclude that he is still both willing and able to heal the sick if they will conform to his will and ways and put their cases into his hand, and not into the hands of earthly physicians. The best advice I can give to any sick person is this: First, search and see if you can find any natural cause for the sickness; and if such is found, remove it as far as possible. Next, try to ascertain whether you have transgressed the moral or spiritual law of God; and if so, confess the same to the Lord and believe him for pardon; and if you have said or done anything wrong to a neighbor or any other person, seek a speedy reconciliation. Then ask God to heal you, and you have this promise from the Lord: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

If the sick one can not get through alone, he can

call for some true minister of God to help him out of his trouble; or, he can call for some other true Christian—some one who can give him the right advice and pray for and with him; and the promise is: "Again I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Mat. 18: 19. There are some besides the ministers, who have special gifts of healing; and, in case of sickness, it would be profitable to send for them.

Many more Scriptural quotations and promises could be given; but these are sufficient to prove, according to the Bible, how the sick may be healed.

SOME HINDRANCES CONSIDERED.

Much unbelief and prejudice are now prevalent among the people in regard to this scriptural way of healing, and this is the greatest hindrance to the sick's being made well again. Therefore I will reason a little with my readers, and, if possible, remove this prejudice from their minds. Some hold that it is religious fanaticism to believe that God will now heal the sick. But is it really unreasonable to believe that the one who created man should be sought when repairs are needed? Is it not a general belief that we should pray to our Maker and Savior when in trouble? As the poet has said:

"Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer."

If we are to pray for everything, which includes healing, is it not reasonable to suppose that we should believe for an answer to our prayers and that God will fulfill his promise to us?

Some people think it unsafe to trust the Lord in time of sickness, because sometimes those who do trust the Lord die or fail to recover. But if such is true, is it not much more dangerous to trust in doctors and medicines? for many more die trusting in them, and physicians themselves confess not only their inability to cure the sick, but also that their medicines are often the cause of the death of their patients. If it is unsafe to trust the Lord, who, then, is it safe to trust? It is safer, I am sure, to do nothing than to swallow the doctor's poisons or to submit to the surgeon's knife; for both are certainly fraught with danger to health and life. It would be far better to rely on nature alone; and there can certainly be no danger in adding our prayers and faith to this.

The best of nursing and care should be provided in case the sick are not instantly healed. This should never be neglected. If there were more nurses and fewer physicians, there would be less danger to the sick and suffering. In addition to this, there never can be any danger connected with praying and believing, as even physicians know and admit that it is very helpful for the sick to have hope and faith in their recovery; and where could this hope and faith be placed to better advantage than in the living God and his written promises? Sometimes there are cases

where prayer is not immediately answered, for different reasons which we can not give here; but in such cases no safer methods of healing can be used than good nursing and continued prayer to God.

The argument that "the day of miracles is past," used by many professors of religion and even by professed ministers of the gospel, does not do away with the scriptural way of healing; but it does confess their unbelief and skepticism regarding the Bible. Nowhere in the Bible do we find that God has become less favorable to mankind or that he can not now be touched by their infirmities as he once was. And if that part of the Gospels and Epistles treating on the healing of the body has passed away, why not say that it is all passed away, and be done with it? The fact is, it is only passed away from those who do not believe the Word of God.

COUNTERFEIT FAITH-CURES EXPOSED.

Some make the sad mistake of confounding scriptural healing with that practised by Christian Scientists, spiritualists, hypnotists, and many other sects of our day. This is not the case. To be healed by faith in the promises of God is far different from taking the treatment offered by these false healers. The fact is that the cures claimed to be effected by them either are only fakes and humbugs practised on the people for money or for some other selfish purpose or else are performed by Satanic power, like the witchcraft practised and believed in by supersti-

tious people of the past. I feel that I must warn my readers against these counterfeits. The way of curing the sick according to the Scriptures can not be made a practise for the money that may be made out of the sick or their friends, either directly or indirectly, but must be from an entirely unselfish motive—for the good of the sick and the glory of God; and only such men and women as are right with God can be of any benefit in praying for the afflicted.

THIS MODE OF HEALING SUPPORTED BY PRESENT DAY
TESTIMONIES.

In support of this mode of healing could be given many testimonies from people who are still living; and these would be far more reliable than those given in support of patent medicines and "cure-all" remedies. I know of people who, respectively, have been healed of almost every kind of known disease, even of such as are considered incurable. For more than ten years we have used no other means of healing than simple prayer and faith in God, and we have gotten along much better than have those who trusted in other means. And had it not been for the mercy and healing power of God, I would not, I feel confident, be living to-day. It will be impossible to give all the testimonies of healing that we should like to give, therefore we shall pass them all by, with the exception of the one given below—that of a well-known physician of the State of Illinois.

"At the age of twenty-four I graduated in medicine

and surgery with highest honors of my class. Two years later I was called to the dermatological chair in my alma mater. This position I held until my health failed me. I then left the city (St. Louis) and moved to Herrin, Ill., my present home, where for the time being it seemed I had regained my health. My practise became extensive and lucrative. At the close of the Spanish-American War smallpox broke out in epidemic form. I was appointed inspector for our State board of health, for which service I received \$10.00 a day and my expenses while serving the board. The world was before me and success was crowning my every earthly effort. I was proud of myself and my family. I could not see how I should ever have need.

"But alas, how soon time changes the verdant hue of radiant nature! So also with a bright and shining future. In 1901 I was stricken down with that dread disease consumption. Being a man of the world and a physican, I tried first that which I considered best—medicine. I called for help, and our home physicians, seven in number, came in a body to see me every day and some of them twice a day for something like two or three months. Physicians from neighboring towns came to help in my great batt'le for life. I grew worse. I went back to St. Louis to the hospital. I was told by the hospital physicians and two members of the Missouri State board of health that all had been and was being done for me that could be done. (Dr. Frank P. Gillis, of Duquoin, Ill., with

the assistance of home and neighboring physicians, had performed an operation upon me, inserting a drainage tube (one-half inch in size) in my left side. Through this gallons of pus were drained in the two years and a half that the tube remained in my side.)

"Seeing that in spite of science and the kindness of my fellow practitioners I must die, I went home. I turned to God and began to pour out my soul to him in earnest prayer for life; and as I drew nigh unto the Lord, he drew nigh unto me. I began having remarkable dreams and visions, which inspired faith in me. I told my dreams. My relatives and friends began to think me mentally unbalanced. Notwithstanding adverse criticism and negative admonition, I continued to pray. This state of affairs brought about an estrangement between me and former friends and relatives. They were worldly.

"About this time there was handed me a little tract with this bold inscription: 'Have Faith in God.' A number of God's choice promises to man were selected, among them the one in Jas. 5:13-16, inclusive—'Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your *faults* one to another, and pray one for another, that you may be HEALED. The effectual

fervent prayer of a righteous man availeth much.' Here was hope for me; but the idea of my being anointed with oil for the healing of my body seemed to me to be a very simple and silly thing to do. I wanted to obey God's word, but I felt sure that all the doctors and almost everybody else would laugh and make fun of me for doing so. However, the fear of death drove me to obedience.

"I sent for the elders of the Campbellite, or so-called Christian church, to come and anoint me with oil. They would not come, but laughed at the idea and made fun of me for wanting it done; but I was in earnest about it, and I sent over to the Missionary Baptist church for their elders, thinking that they surely had some over there, as they made a great outside show of Christianity and besides had about seven hundred members. They did not come to anoint me; but Geo. W. Seifert, their preacher, came, not to anoint me, but to get me out of a strong delusion. He told me that 'these things' were all done away, meaning by 'these things' the anointing with oil and the prayer of faith; and he almost persuaded me that as far as my God's being 'a present help in time of need,' I had no God. When he went away, however, I reasoned after this manner, that God said in his Word for me to send for the elders, etc., and the preacher said it was of no use. Now, I had to make choice between the word of God and the word of the Missionary Baptist preacher. I believed God *in preference* to man.

"Then I sent for the Methodist elders. They were busy with church (?) work, getting ready for some social event. It was an ice-cream supper, I think; but I am not sure. It was some worldly display, anyway. So they could not come. The Methodist preacher, however, came and encouraged me by telling me that the Lord had healed his wife in answer to prayer. He was a good man, but he did not suit the Methodist church, and they let him go shortly afterward.

"What was I to do? I had tried all the churches (?) in town, and they had disputed God's Word and had refused to obey it. I began praying God to send me a righteous man—one who could pray the prayer of faith. In answer God sent old brother R. D. Wade, a hated 'come-outer,' with a little band of sanctified holiness people, who anointed me and prayed for me; and the Lord raised me up as he had promised me in his Word. Praise his holy name! 'I know that my Redeemer liveth.' This happened three years ago. I then weighed ninety-five pounds. I now weigh one hundred and sixty pounds. I have only one lung, my right one. I have been preaching almost every day and night for the last year.

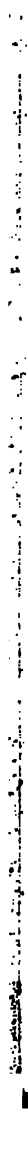
"I will gladly answer any question regarding my healing if a stamp is enclosed.

"L. H. Morgan, M. D.,

"Herrin, Ill."



PART IV—SUCCESS.



Chapter XXXIII.

INDUSTRY.

Industry Necessary to Success—Success within the Reach of All—Perseverance Brings Success—Industry at Home—Wife Should be Industrious—The Entire Family Should Unite in Home Industry.

THERE is still another side of home to consider—that of financial management and success. This, we might say, is the least important part of home, as it is not the kernel; yet the financial and economical phase of home has a great bearing upon the happiness and welfare of the family. It is not necessary to be rich nor to possess the luxuries of modern times in order to have a happy home—in fact, those who possess great riches are often far from enjoying home happiness—but from every standpoint of view, it is necessary so to labor and manage as to be able to provide the necessities and comforts of life for our dear ones, as without this our homes will be loaded down with the cares of life.

It is always safest and best to take the middle of the road—avoid extremes on both sides—and this should be the aim of all who have homes of their own. To provide a comfortable home and to keep his family free from care and anxiety, is the primary duty of every man having a family to look after; and the wife is, or should be, his helpmate and chief counsel in this as well as in all other affairs of life.

INDUSTRY NECESSARY TO SUCCESS.

The first thing requisite to success is industry. "In the sweat of thy face shalt thou eat bread," God told Adam; and the New Testament command to those who idle their time away either wholly or in part is, "Them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." "If any would not work, neither should he eat." This makes it both a human duty and a Christian duty for all who are able bodied to spend a certain portion of their time in honest and useful labor. God placed man in the Garden of Eden, not simply to eat of the fruit of the trees, but also "to dress it and keep it." Home life is a failure for all who will not work; therefore let all who wish to enjoy a happy home and to be happy themselves, at once form the habit of industry.

Too much and too hard labor in order to be rich, or in order to acquire more than the necessities and comforts of life, should be avoided, for it hinders from enjoying life and home; but some honest and desirable vocation should be chosen and followed with delight and a determination to succeed. Make up your mind never to be idle for any length of time. Take any work rather than to be idle. be interested in it, and you not only will find labor a blessing, but will also be sure of financial success and a happy home as far as this part of home is concerned.

SUCCESS WITHIN THE REACH OF ALL.

There is much talk of bettering the condition of the laboring classes. Strikes are set on foot and sometimes violence is used in order to compel the rich to give more pay and less work to the laborers. We are sure that the laboring classes deserve proper reward for their services; but we are also sure that if they would learn how to be interested in the work they are doing and would then add economy to industry, they would be more sure of success and of happy homes free from the strikes as well as from the cares of life.

It is much to be preferred to be able to labor and to manage for ourselves, rather than to work for others; but it is generally necessary for us to spend some time as servants before we can be masters. Even this should be done cheerfully, for it will be of great benefit to us for our future success and usefulness. Most men who are capitalists to-day or who have made great success in life have begun their successful career by hard labor and small pay in the employ of others; and only by taking interest in their work, by applying both brain and hands to their task, and by a determination to succeed, have they become millionaires, statesmen, professors, authors, musicians, mechanics, successful farmers, etc. A man that sets his object in life and then applies heart, hands, and brains in industrious labor will rarely fail in reaching his desired goal. It is not necessary and perhaps not possible for all to become great men in

the sense of what is commonly understood by this term; but it is both necessary and possible for every man to apply his physical and mental energies to useful industry in order to possess a happy home for himself and his dear ones.

PERSEVERANCE BRINGS SUCCESS.

Every man should start on a life-long vocation as soon as possible and then stick to the one thing until he succeeds. There are some difficulties to overcome in everything; but if perseverance is used, success will finally be the result and reward for the faithful toiler. Some are lacking in perseverance and on this account are constantly changing from one thing to another. This results in their always being apprentices and having to work for small pay. Such persons have a hard time and never reach any material success. Perhaps just about the time success is ready to knock at their door, they get discouraged and decide to try something else; then after struggling for some time to master the new task, they again give up in despair just about the time success is nearly reached. This unsettled condition serves as a two-fold hindrance to success. First, it keeps the man from learning how to master his vocation, by depriving him of the valuable lessons learned in the school of experience. Second, it takes away the man's confidence and courage until he is unable to accomplish much of anything.

It should be remembered by all that work makes

the workman and that the strength of character and manhood acquired or developed, and the experimental lessons learned, are the best reward for faithful labor well done. Therefore choose some occupation that you think you would like for a life-work and stick to it until the trying time has passed, and you will reap a full reward for your labor.

If you are compelled to give up your vocation for a time, do not be idle, but lay hold of the thing next to you. Do it faithfully and cheerfully until you are able to pursue your desired vocation again. It is perhaps just as necessary to be willing to do any kind of work as it is to be able to stick to one thing. Those who are not willing to do anything rarely succeed in any one thing. No man is too good to do any work that another man has to do, and any labor that is useful and good for ourselves or others is honorable for any man.

In choosing an occupation it matters not so much what kind of useful work is chosen, as far as financial success is concerned; for success has been and still can be made in any line of industry faithfully and constantly followed. The only thing requisite is to take our own aptness and desire into consideration, so as not to choose something for which we are not adapted; and in so doing both physical and mental ability should be considered. As far as possible a healthful occupation should be chosen. In Christian homes it should also be made a subject of prayer.

INDUSTRY AT HOME.

Industry should not be confined to one's occupation or business alone, but should be taken along from the office and shop to the home and its surrounding premises. No laboring man should be compelled to spend so many hours at his daily vocation that he has no time nor energy left for labor at home. Home can not be attractive to its inmates, hence not fully happy, unless considerable labor and care is bestowed upon it by both husband and wife. Many people can take up at home some lines of industry that not only will make home more attractive, but will also be profitable from a financial standpoint.

Domestic animals belonged to the first home of man; and they are intended for our companions through life, to increase our interest in home as well as for our profit. They should not be worshipped, nor should they take the place that children should occupy; but they should have the place on the premises of home intended for them. No home should be without them entirely unless compelled to be so. Even in cities often a few chickens and a cow can be kept for the enjoyment and the profit of all the members of home. It is true that it costs more to keep domestic animals in cities than in rural districts, and this, together with many other reasons, should induce people to choose rural districts for their homes. Even in the city the cost of feeding and caring for a few domestic animals is generally overbalanced by the extra profit received on account of

the higher value placed upon the products. Also, fruit-trees, gardening, etc., tend both to make home attractive and to lessen the cost of living. Care should be taken not to overdo. A little with good care will bring more profit and have a better appearance than much without care and management.

Very little success or prosperity will come to the home whose inmates live from "hand to mouth," or go to the store and buy everything as it is needed; but when something that will help supply the needs of the family is followed at home, it not only lessens the cost of living, but makes the head of the family more able to take advantage of the opportunity to buy in larger quantities and at such times when supplies can be procured for less money.

Especially will people who are engaged in mental labor find it profitable, pleasant, and attractive to engage in some profitable industry at home. It was never intended by the Creator that people should crowd into one place and build cities and towers reaching a good way toward heaven and then madly rush and battle with one another for wealth and honor, leaving no place, room, nor time for the gifts of God and of nature to make them happy. To "fill the whole earth" is God's plan for man, but to-day the world is suffering out of harmony with nature and nature's God in this as well as in other matters. Homes are ruined, divorces increased, and only a few accomplish even financial success, and that few generally at the expense of a happy life and home.

THE WIFE SHOULD BE INDUSTRIOUS.

Not only should the husband be industrious as the head of and provider for the family, but also the wife as the helpmeet of the husband. It has been proved that the best way to succeed in business where the capital is small is to locate the store or shop so close to the home that the wife and children can look after it while the husband is compelled to be absent or while he goes out to procure trade and customers. This will apply to other vocations as well.

"It is not good for man to be alone"; for, without his "helpmeet," he will have neither the needed ambition nor the ability to succeed. The wife and mother should not be obliged to leave her home and household duties to labor for the support of the family; but she can be industrious at home and can teach her children industry; and this not only will be profitable and good for the home, but will imbue the husband and father with the courage he so much needs to achieve success for himself and his home. The wise man says: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." This is surely true. It may not be possible for a woman to lay the brick or frame the structure that is to be her home, but by being faithful and industrious she makes it possible for her husband to provide a comfortable home for his beloved family. Without her help and counsel, it is almost impossible for any man to do this who has to make his own way in the world. All men should be careful to

choose for a life-partner a woman who is industrious instead of fashionable; and every woman should strive to lay aside fashion and vanity for industry in order to "build her house," or to pave the road to success for her beloved husband, which means her own happiness and success as well as his.

Though the husband is the provider of the home, yet success or failure often depends on the wife. A certain judge in Chicago has lately become widely known through the method he uses to reform drunken husbands. Instead of sending them to the work-house or to some other place of punishment, he inquires into their home affairs; and it has been almost invariably found that a drunken husband has a careless and untidy housekeeper and that the best way of reforming the husband is to bring about a reformation of wife and home. We would not have our readers believe that we think the wife is always or even generally the cause of the husband's being a drunkard, for no doubt many times the husband's failure is the cause of the failure of wife and home. We are not unjust, I am sure, if we divide the responsibility for failure of all kinds, drunkenness and unfaithfulness included, equally between all the husbands and the wives. Husband and wife are one; and when either one is a failure in any way, the other is at least half a failure as far as financial success and home life is concerned. Idleness, fashion, and wastefulness in women are as much a barrier to success and happy homes as are laziness, wayward-

ness, and bad habits in men. Let both husband and wife do their part, fill their place, and be industrious, and success is almost certain.

THE ENTIRE FAMILY SHOULD UNITE IN HOME INDUSTRY.

There is no kind of industry more pleasant and more profitable than that wherein husband and wife can help each other. For this reason home industry should be followed and husband and wife should help each other in their respective part of the work and, as much as possible, take an interest in each other's work.

Children should be so trained to industry as to more than pay, before they leave home, for all the care and money bestowed upon them. They can do many things both useful and profitable. The writer knows of some homes where the wife and children practically provide the daily necessities, leaving the man's earnings for savings or for other good purposes. This may not be possible in all families, and should not be looked upon as a duty or a burden imposed upon wife and children; but most families can be greatly benefited financially and in every other way by the work accomplished and the profit realized through the willing hands of wife and children. Excess should be guarded against, especially regarding the children; but industry should be followed by all, as it is a great blessing and privilege given to the human race and to home.

Chapter XXXIV.

ECONOMY.

Economy More Important than Industry—Nothing Useful Should be Wasted—Where Most Can be Wasted or Saved—Things Worse than Wasted—How Much Money May be Saved—Economy Should be Extended to Useful Things.

By economy we mean mainly saving, or avoiding waste and unnecessary outlay of money in the management of household and home affairs. There are many homes whose inmates are industrious enough, but who still are not successful in financial affairs, all because of a lack of economy in spending the returns of their labor. Success, we might say, depends more upon economy than upon industry; for it makes no difference how much money flows into the home, if it can not be made to reach far enough to increase the resources, there can be no success.

Though the income may be small, yet if economy is used in spending it, so as to make it cover all the needs of the family and home and reach a little farther, success is sure to come, even much faster than it would seem at the first glance; for those who have learned to make a little go a long way will have as good a chance to increase their income as those who spend their money as fast as they get it, or faster. Hence economy should be well learned—not simply a book knowledge of it, but a knowledge gained in the school of experience.

ECONOMY MORE IMPORTANT THAN INDUSTRY.

Where can I save? should be a more important question than How much can I make? for success invariably depends upon spending less than the amount received. Nowhere is economy more useful nor more necessary than in the home, since a man's success in farming or in business depends largely upon how much economy is used in his home. Money saved in home expenditures goes to pay for the farm or to increase the business, while money unwisely or needlessly spent is a continual drain upon the farm or business, through which success leaks out into the ocean of wastefulness and failure. For this reason all the inmates of home should learn economy in a practical way. Extremes should be avoided, as there is such a thing as being "penny wise and pound foolish." People should not try to get along without the necessary comforts of life in order to save money, for money is of benefit only as it is used for the good of ourselves and others.

There are many ways of saving money and of making it go a long way for the good of the family, the home, and our fellow men. These ways should be studied out by all and especially by husbands and wives, who in turn should teach them to their children.

NOTHING USEFUL SHOULD BE WASTED.

In the first place, nothing should be wasted that can be used for the good of home. The wise man

says, "He also that is slothful in his work is brother to him that is a great waster." This shows that laziness and wastefulness are on an equal footing, and so they are. To labor hard and to be industrious in order to earn the things necessary for life and home and then to waste even a small part of the earnings is very foolish indeed and should by all means be avoided, for success will no more come to the waster than to the slothful. And still, no doubt, there is enough wasted in many homes not only to make them financially independent in a few years, if it were saved, but also to feed the hungry and to clothe the naked. Truly, this is folly, and it behooves husbands and wives, for the good of home and nation, to see that this waste is stopped.

It is said of the packing-house industry that "nothing but the squeal is wasted." By this is meant that everything pertaining to the animals bought and killed is used, even down to the bones, hoofs, and hair. By this turning everything into money the business is made a great financial success. The hair of one animal may not bring much profit to the firm, but even a little makes a great sum when multiplied by one thousand. This kind of saving is practised by all modern business firms; and by avoiding wastes and saving the pennies, these firms cause millions to flow into their treasuries in a short time. The same rule will apply to the home. By wasting nothing that can be used and by saving the nickles and dimes, people are sure to bring prosperity.

We might say that to see that nothing is wasted depends more on the wife than on the husband, since she is to manage the home and the household while he is laboring to provide its resources; hence economy and frugality are two of the most necessary qualifications for a wife to possess, while wastefulness unfits a woman to be a helpmeet to any man. It will pay well for wives so to learn to economize as to make the best use of everything useful and to avoid all waste in every part of her household, for this will go farther toward the success of home than the labor and industry of the husband.

Clothing should not be thrown away nor sold to the ragman before it is entirely worn out. People who are just starting on a successful home life and whose circumstances will allow it can make good use of any kind of clothing that is not entirely worn out. If certain clothing can not be worn at the shop or in the office, it can be repaired and worn while engaged in labor at home. It is not economy for those who, because of their occupation or position, are compelled to wear better clothing than is needed for common work, to wear the same while engaged in labor at home, as this would make it necessary to buy high-priced clothing much oftener than would otherwise be required. And if more partly-worn garments accumulate than can be used in this way, they can be made over for the children and will save an outlay of money for many a new garment. Where it is not necessary nor practical to make use of all such cloth-

ing at home, it should not be wasted, but should be given to those who need it and can make good use of it. The same rule should be applied to household furnishings.

WHERE MOST CAN BE WASTED OR SAVED.

No doubt the place where the most can be wasted without being much noticed is the pantry or cellar. Clothing, furniture, etc., may seem to cost a goodly sum of money; but when once procured, such things will last a long time: whereas edibles may seem to cost only a small amount; yet, having to be procured almost daily, they cost much more in the same length of time. Hence greater care should here be taken that nothing be wasted.

After miraculously feeding the five thousand with "five loaves and two little fishes," Christ commanded his disciples to "gather up the fragments that nothing be wasted." No doubt he did this for an example to his followers in all ages. Scraps from the table should not be thrown out until everything still fit for food has been carefully sorted out; and these scraps should not be left in the pantry or in the cellar until they mould and spoil, but should be used in some well-planned way as soon as practical. This will save many a nickle or dime for the home treasury; and let no one forget that nickles and dimes make dollars. The husband that has a helpmeet that will thus plan and practise economy in the daily expenditures of home is surely to be congratulated.

THINGS WORSE THAN WASTED.

But some things are even worse than wasted—the things consumed or worn that are unnecessary or injurious to health and home. Everything of no benefit to us should be dispensed with, and much more, harmful things; for money, labor, and health thus expended are far from being used economically and help make home a failure instead of a success.

Husbands who can not be induced to discontinue such habits as drinking, tobacco-using, gambling, etc., from any other standpoint should do so from the standpoint of economy; for, surely, every one can see that it is better to have the money thus spent or wasted, to use for things useful for home and family, to lay aside for a home of their own, to increase their business, or for benevolent purposes, etc.

If we were to come upon a man standing on a bridge across a river with an open purse in his hand and casting nickle after nickle or dime after dime into the swelling current, laughing and shouting over the good time he was having, our first thought would be that the man was not mentally sound, and perhaps our second thought would be to send for two or three stout policemen to take him to a place of safety. But men who throw away their nickles and dimes into the ever-swelling current of vices and bad habits are more foolish than the one used in our illustration: for they not only throw away their money to no good purpose, but injure themselves and others by their foolish waste.

HOW MUCH MONEY MAY BE SAVED.

Few people stop to consider how much even a nickle or a dime foolishly spent each day would amount to in a year or in a lifetime if saved for the good of home and fellow men. Just one nickle a day for one year would prove a saving of \$18.25. A dime would mean a saving of \$36.50 in a year's time, and in ten years \$365.00; and if put on interest, probably about \$500.00—a neat little sum. It would go a long way toward getting a home of your own. Just think of it! If you are a renter and would begin at once to lay aside one dime each day instead of spending it for tobacco and other foolish purposes, and if your wife would join with you in saving, say five cents each day by discontinuing the use of tea and coffee and ten cents by using what is perhaps being wasted and by discontinuing the use of edibles not good or unnecessary, in ten years it would amount to the sum of \$912.00, which, with interest and compound interest, would probably be increased to \$1500.00 or more—a nice little suburban home of your own all paid for, or a start in business for yourself, or a little farm for yourself and family.

The above figures are not, we are sure, overdrawn for most families who have limited means and are trying hard to make headway in the world, but without much success. Nor is this all that could be saved without lessening the comforts of home. Take what is spent for stylish hats and foolish fashion by most women representing home and what could be saved

in other ways too numerous to mention and add it to the above-named amount, and we doubt not that the sum total would be doubled, or would be not less than \$3,000.00 in ten years. Thus, a very poor family could become independent just by giving up the things that are useless and injurious and placing the amount thus saved on interest. What a benefit to the laboring classes and to all! How I wish I could induce every family to start at once this kind of a savings account. Those who think they can make a financial success without these savings could find plenty of use for the money thus saved by using it for the good of the orphans and the widows, the sick and the suffering, etc.

ECONOMY SHOULD BE EXTENDED TO USEFUL THINGS.

We would not have the readers believe that the sphere of economy and saving is limited to the things above mentioned, or to harmful and useless expenditures, for such is not the case. The writer was brought up in a country and in a home where the daily income for hard labor hardly exceeded 25 cents; while the necessities of life averaged about the same as in America. Still we lived and were even more happy and healthy than people in America who were receiving average wages of about \$2.00 a day and striking for more. Of course there was nothing for candy, chewing-gum, pies, cakes, pastries, etc., and very little for meat, butter, and many other useful, but rather expensive, foods. We would not advise

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people to follow this regime in detail in order to save money, but it shows what can be done when necessary.

We are sure all families would be benefited financially and in many other ways not only by dispensing with all unnecessary and harmful things, but by being more economical in the use of good and useful things. For instance, take the money spent for extras on the table. Say on an average it amounts to about 50 cents a day. Now, if this was cut down to an average of half this amount, it would start us on a savings account not much less than the one mentioned above.

Let us average the cost of living at \$1.00 a day, instead of 25 cents. This would make a good living for a family, especially for the first ten years, or before the family has become large enough to demand a very heavy drain on the home treasury, and it will be sufficient even after the first ten years if some home industry is followed which will lessen the daily expenses. If a laboring man gets \$2.00 a day, he would then be able to save about half of his earnings. Say he works about three hundred days in a year, at these figures he would save about \$300.00 a year and in ten years \$3,000.00, and, counting the interest, perhaps between \$4,000.00 and \$5,000.00.

It may not be possible for every family who depends on the labor of the husband for support to make its daily income average \$2.00; but if the good wife will do what she can to make it so by selling a

little milk from her cow, a few eggs from her chickens, etc., we are sure it could be done by almost any family.

Then, what is the use in being poor, if industry and economy will lift us above poverty and want and make us financially independent? Why not make it a rule that we will work and save, and trust the good Lord for health, strength, and ability to make a success of life for ourselves and our home and for the good of our fellow men?

Chapter XXXV.

BUSINESS MANAGEMENT OF HOME AFFAIRS.

Honesty the First Business Principle—"A Mind of Your Own" Needful in Business—Borrowing Should be Mostly Avoided—Every Home Should Have a Reserve Fund—Carelessness in Business Should be Guarded Against—Husband and Wife Should Counsel and Agree.

HOME may be called a business firm, of which the husband and father is president and manager, the wife and mother is vice-president and assistant manager, and both together hold the offices of secretary and treasurer. Where children are old enough, the whole family are the stockholders and constitute the board of directors, so that all together are interested in the firm and willingly spend their labor and skill for its success.

As home can not be maintained without finances, buying, selling, etc., it is necessary that these affairs be managed properly, not only from the standpoint of economy, but also with the skill and tact necessary to success. The Scriptural admonition is: "Study to be quiet, and to do your own business, and to work with your own hands . . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing." This shows not only that quiet and honest labor and discreet management go hand in hand with Christianity, but also that it is the only way to be prosperous enough as to have "lack of nothing." Some people talk much about "trusting

the Lord''; but only those who are industrious and faithful in their vocation and good managers of their own business will be prosperous and able to meet their obligations to all men, no matter how much they trust the Lord. Those who are faithful and discreet can trust the Lord for his blessing upon their labors and business affairs, and his blessing will multiply their prosperity and success.

HONESTY THE FIRST BUSINESS PRINCIPLE.

Strict honesty is the first thing requisite to successful management. Money that is not one's own, or that is gotten through dishonesty and deceit, is not a blessing to any man nor to any home, but is sure to be a curse to constantly mar the happiness and peace of the unlawful possessor. If all who have any dishonest gain in their possession would at once 'restore the pledge, give again that they have robbed,' it would, we are sure, be the best step they ever took, not only for the sake of a clear conscience, but for financial success and home happiness. It means much more to be strictly honest than most people have ever thought.

Dishonesty seems to be the best policy in present-day business methods, but the success thus achieved is not worth having. Honesty is still not only the best policy, but the only good policy for all to use who value a clear conscience and the pleasure obtained through knowing that what they use and possess is their own.

All lying, misrepresentation, extortion, etc., should be strictly avoided; for it is far better never to possess anything above the necessities of life than to "make haste to be rich" though dishonest methods. Let all remember the scripture, "That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such." In order to be strictly honest in business, we must not only avoid lying outright, but also take heed not to charge more for what we sell than in our own judgment it is really worth, nor to want to buy things for less than what our own best judgment tells us they are worth. Let all who wish true prosperity and happiness follow this rule, and they will find that it pays well to do so.

"A MIND OF YOUR OWN" NEEDFUL IN BUSINESS.

But in order to be honest it is not necessary that we let those who are dishonest take advantage of us and thus rob us of what rightly belongs to us. All of us who buy and sell for ourselves and for the home firm should study how to manage so as to be able to have a mind of our own regarding the value of things bought and sold; and if more is asked for things than we think they are worth, all that is necessary for us to do is to offer what we consider them worth and if the offer is not accepted to let the man keep his goods. All men and women should so train their business judgment as not to be talked into buying or selling by smooth and deceitful tongues. Neither should any one be talked into signing papers pre-

sented by strangers, nor, for that matter, any papers that he is not absolutely certain as to the propriety of signing. Many homes have been financially ruined by just such careless and ignorant business methods.

The signing of notes as security for others should be avoided. To this, however, there may be exceptions. The reader must be able to decide for himself or for herself who is worthy. The same rule applies to the lending of money. No one should lend out his honest possessions without being sure that the ones to whom he lends are both willing and able to pay in due time. If we want to help those in need, it is often better to give to them than to make them a loan. It is all right to be generous hearted, but it is just as necessary to be level headed; for if we are not, our kindness may prove a snare to ourselves, without being of any real benefit to the ones upon whom it is bestowed. Kindness is too much of a virtue to be wasted on the dishonest and the lazy. To such people good advice is better than financial help.

BORROWING SHOULD BE MOSTLY AVOIDED.

Borrowing money should be avoided as much as possible. Consumable things, or things that will not remain in our possession and retain their value, should not, if it can be avoided, be obtained through borrowed money; for buying such things with borrowed money tends to business failure. In the first place, when we go in debt for current necessities, we are losing ground financially; and if we can not hold our

own to-day, how can we expect to make progress to-morrow.

It is generally better to do with very little than to go in debt for current expenses, as this not only will keep you from making debts that you might never be able to pay, but will keep you from having to take your future earnings to apply on back debts. How much better it is for yourself and your family to get along without things you would like to have as long as you do not starve or freeze and then after a while be able to start a savings account, than it is to get everything you want and finally be branded as a man who does not pay his honest debts. Take these things into consideration when you think of going in to debt.

It may be all right to go into debt for something that not only will insure the lender from any loss, but will also yield the borrower sufficient profit to be a help to financial success. However, one should use great caution and should be sure he is right before going ahead.

When debts are incurred, they should be promptly met when due. This can be easily done if consideration is taken before making them and the necessary preparations are made in order to meet them when due.

EVERY HOME SHOULD HAVE A RESERVE FUND.

Most business firms have some reserve funds on hand, out of which they do not draw for current ex-

penses, but only for such improvements or enlargement of the business as may be necessary from time to time for the farther success of the firm. The same method should be applied to the home firm. It may not be possible for all to start their home business with any reserve funds on hand; but this is not necessary, for a newly-married couple having the physical and mental strength of normal manhood and womanhood and only themselves to provide for can easily manage so as to provide their own capital stock in a few years. But in order to do so they must not spend their money as fast as it comes in.

There is one thing absolutely necessary to success and that is to see well to it that our expenses underbalance our income. The saying, "Live within your means," should be heeded by all. In order to save anything we must live within a part of our income. There is nothing so ridiculous in the eyes of sober-thinking men and women as to see poor people dress, act, and live as though they were rich and the rich act and live as though they were poor.

Some people can not stand having money of their own on hand, but think they must spend it at once. Money is easily spent, and in order to save anything care must be taken how our money is spent. Not only is it necessary to avoid spending it for useless things, but the buying of things useful and good must often be avoided. Those who are financially successful are those who count the cost before they build or buy and then limit their building or buying to

their present means, or even draw the lines far enough below as to be able to save a little.

Every married couple should look ahead far enough to find some good object for which to save a part of their earnings or income. No one should be greedy to get gain or hasten to be rich, but all should have some for a home of their own, that they may not only be able to support themselves and their children, but even be able to help others. For these purposes saving funds should be started by laying aside a certain amount of the daily, weekly, or yearly income, say some for a home, some for the purpose of buying in large quantities when things can be purchased cheaply, some for a time when the income may cease through an unavoidable cause, and some for benevolent purposes; or, if preferred, condense it into one reserve fund for all purposes.

Set your own amount to place in this fund from time to time; limit your expenses accordingly; and do not be such a spendthrift as to spend for current expenses what is thus put in reserve, just because you see something you would like to buy but could get along very well without.

Only those who thus save will ever have a home of their own; while those who do not may become dependent for their support and for the support of those dependent on them and will never have anything with which to help those who are really in need, unless a fortune earned by some one else should fall in their pathway, and then very likely they would

know neither how to keep it long nor how to spend it wisely.

CARELESSNESS IN BUSINESS SHOULD BE GUARDED
AGAINST.

No business should be transacted in a loose or careless way, for this generally causes misunderstandings and financial losses. Lawsuits should be avoided by all, and one good way to avoid them is to transact business in a business-like way. Misunderstandings do not come out of a good understanding; hence all the conditions connected with a trade or deal should be fully considered and well understood by both parties, then, lest they be forgotten, be written down on paper and signed by both parties. This method should be followed not only in large business transactions, but also in every business deal where there is a possibility of misunderstanding and forgetting. The same rule should be applied to neighbors, friends, and even relatives, no matter how honest and upright they may be. This course will prevent misunderstandings in the future and thus will help keep peace and good-feeling, which are worth more than money.

Slackness in business and in the management of affairs in general often causes trouble between neighbors. This kind of trouble should by all means be avoided; for no home can be happy with a hated neighbor to look at almost daily, nor is it pleasant to have a neighbor who does not like us. If our own carelessness is the cause of such trouble, we should

place the blame where it belongs instead of on the neighbor and by remedying our carelessness avoid future trouble.

If a neighbor's cattle break through the fence and trespass upon your premises, it is both cheaper and better to spend money for a new fence than to sue the neighbor for damages and let the lawyers get the money. All such trouble should be avoided if possible; but if it should happen, it should be settled peaceably and satisfactorily to both parties. If this can not be done, it pays to suffer loss and to take it patiently rather than to have unpleasant words with neighbors and friends. People who are Christians and have the mind and spirit of the Master will have no difficulty in doing so; but even those who are not Christians should do the same.

HUSBAND AND WIFE SHOULD COUNSEL AND AGREE.

The business affairs of home should be considered by husband and wife together. Neither should transact any business of importance without first counseling with the other. And as the children increase in years and understanding, they, too, should be taken into the counsel. This should never be neglected, no matter how much the husband may think his wife inferior in business or the wife that she knows better than her husband. If either is lacking in understanding in business matters, he or she will never become any wiser by being left out of the counsel-room; but if they counsel together, the one who is inferior will

learn and improve and-in a short time will become a real help to the other in business matters.

Not only should husbands and wives counsel together before they buy or sell anything pertaining to home, but they should also agree about it. This is very important, for without it home can only be miserable. It is even better to let a good thing go undone than for members of the home and family to start a disagreement that will open the way for further home troubles and may end in separation.

In counseling about home affairs, all should try to be agreeable, and no one should aim at defeating the others' plans just in order to have his or her own way. Remember, husband, wife, and children, are all alike interested and will all prosper together or suffer loss together. When a business agreement is reached, no one should be blamed if it proves a loss to the home firm. It matters not who first thought or spoke of it, when all agree for the transaction, all should be held equally responsible.

Chapter XXXVI.

A HOME OF YOUR OWN.

All Should Aim for a Home of Their Own—A Model Home—
The Moulding Influence of Home—Choosing a Location—
Extremes to be Avoided—Economy in Building.

IN real estate advertisements we often find the words "A Home of Your Own" in large bold-face type, making these words more prominent than any other part of the advertisement. This is done in order to make it attractive and interesting to those who may chance to read it. Every one acquainted with human nature knows that there is a desire or longing in men and women, especially if they are married, for a home truly their own. This desire is placed within the human breast by nature's God for the good of the human race; hence it is natural for people to have homes of their own and better than for them to make their abode for life in houses belonging to others.

Renting and moving from place to place is unnatural and tends to degrade and lower the God-given ambitions in mankind; while a home belonging to them rouses and stimulates those principles of manhood and womanhood which are to make them prosperous in life and also that love for home which is to increase and continue the happiness of the entire family. We are safe in saying that no greater philanthropic work could be done toward the lifting up

of the race than to make it possible for every family to possess a home they could call their own. "Be it ever so humble, there's no place like home."

ALL SHOULD AIM FOR A HOME OF THEIR OWN.

All young people contemplating marriage and all married people should aim at a home of their own. It is perfectly natural for them to do so if they are true men and women. They should not make it their only interest, but should labor to that end as fast as possible without neglecting present duties. Married people should start a savings account for this purpose and should not use such means for any other purpose. For some people it might be well to go in debt for a home, or to buy on the installment plan, etc. But those who do so must first count the cost well and be sure they do not overestimate their ability to make payments in the future. Care should be exercised not to make a poor investment. Young people just starting for themselves would do well to solicit and heed the advice of friends and relatives with experience and ability in these matters.

A home is an object that will stimulate economy, especially in the wife; and most people would not find it hard to pay for, in a comparatively short time, a home suited to their circumstances. Try it and see how easy it will go.

A MODEL HOME.

In building or buying a home it is well to have a model to go by, as most people are apt to want to

go to extremes either to one side or to the other. Many homes to-day are unhappy and unnatural simply because they are built for style and show instead of for comfort and happiness. Many other places called homes are uncomfortable and unattractive to their inmates as well as to others, simply because of a lack of taste in building. These two extremes should be avoided.

No better model for man's abode can be found than the one in which he was placed by the Creator at the beginning. The One who made man and all things for man knew, we are sure, just what kind of abode would be best suited for him and his family. Let us read the sacred history of man's first home: "And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; . . . And a river went out of Eden to water the garden. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

The name of man's first home was "Eden," which, according to Webster, means "a delightful region or residence." By reading the description in Genesis we surely can see that it was a delightful residence indeed. The Creator knew that man needed a home that would yield pleasure and delight; and the fact that man has fallen into a degenerate, sinful, and unnatural condition does not prove that he no longer needs a "delightful residence" or home for himself.

and family, but it rather proves that he needs it even more to keep him from sinking into lower depths as well as to elevate his offspring that are to take his place in a few years.

Some think it rather unbecoming to Christian self-denial to have an attractive and pleasant home; but we are sure that, though self-denial is one of the grandest of virtues, it is still right and proper for man to have a pleasant and attractive home of his own. It may be very proper for a man who has no family depending on him for support to deny himself of such a home, and it would probably not be hard for him to do so, for home is not home without wife and children; but it is just as proper and right for those who are married and have dear little ones to bring up and train, to have a pleasant home of their own.

THE MOULDING INFLUENCE OF HOME.

Few realize the moulding influence that outward and natural surroundings have on people and their children. Our work and surroundings develop our character to such an extent that very much is dependent upon them, and they even mould and fashion the character of the unborn. See chapter on prenatal culture. Also, remember that the same culture continues after birth and throughout the growing period of your children.

Is it not a fact that there is more vice, more disease, insanity, etc., in the overcrowded cities than in

rural districts? and does not this prove that man's abode has something to do with his degradation or elevation? Besides this, it is true that those who manage so as to have a pleasant home for themselves and their families are generally the ones who accomplish the most for the good of their fellow men. Let Christian people deny themselves of everything else if they choose to do so, but let them not deny their beloved children the influence of a "delightful residence," for such denial is contrary to the laws of nature and will prove harmful to the children as well as to the parents.

CHOOSING A LOCATION.

In choosing a location for a home endeavor to select a delightful place for mind, body, and soul. Do not choose a flat nor the top floor of a modern sky-scraper. No, do not select a place where neither garden nor trees, birds nor domestic animals, will delight you and your family; where the sun is hid and heaven's pure air is closed out; where hideous noises and continual strife reign: but rather learn a lesson from the birds. They pair off and build their nests in the woods or meadows where peace and quietness reign; and listen how they sing for delight and see how their young follow their example!

A pleasant and healthful location should be chosen—a place where there is room for domestic animals as well as for your family; where the sun shines and the air is pure and inspiring. And if your home life

is according to the location, you will have a "delightful residence"—an Eden for yourself and family to dwell in. Such a place can best be found in the country or far out in the suburbs of some city. Swamps and malarial districts should be shunned, for they are not fit places to live near.

The main thing in making a choice of any kind is to consider the object and use of the thing chosen; and the object of home is the comfort, the delight, and the training of a family. A location suitable for these purposes should be chosen, and everything contrary to them should be avoided as much as possible.

EXTREMES TO BE AVOIDED.

The building should be attractive, comfortable, and healthful. In order for it to be attractive it is not necessary for it to be a modern city mansion—anything overdone is not usually attractive. Besides, luxuries soon become common and monotonous instead of pleasing. A building that is plain and tasteful within and without, sufficiently roomy, light, and airy to make the family comfortable, is the most attractive for a home. Useless fixtures on the outside and useless halls and rooms on the inside should be avoided; for they generally make the house inconvenient and uncomfortable and, besides, cost more money.

A home need not be expensive in order to be attractive, and the cost should be well considered, especially by those who have to labor and economize in order to

procure their home. Neatness, taste, comfort, and pleasant surroundings are all that is necessary to make a good family happy and contented. On the other hand, carelessness and slovenliness should be avoided; for they not only are unpleasant and unattractive, but serve to make the inmates slovenly and careless.

It has been said that you can judge a man's character by his library, but I believe we can judge the character of the entire family by the place they inhabit. The wise man says: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." This shows that slothfulness and an unattractive and poorly kept home or farm go hand in hand. It farther shows that if such slothfulness and slovenliness are continued for any length of time, poverty and want will come to the home and family.

While it is best to avoid excess and unnecessary expense, at the same time look for a home that is neat and tasteful. After it is acquired, the husband and father should see that it is kept neat and attractive on the outside, and the wife and mother, that it is kept so on the inside. This goes a long way toward

financial success, since it cultivates care and order, which things are indispensable to success in any business.

ECONOMY IN BUILDING.

Care should be taken that economy is used in building, for much money can easily be spent without making the building any better. Much depends on the selection of the different grades of material. In many places cheaper material can be used without weakening the building in the least. Again, in other places it would be economy to use the very best though it may cost more money than cheaper grades.

It is impossible to give any particular rules in this respect, for it depends largely upon places and circumstances; but one can always learn from the experience of others, and it is profitable to take advice from those who are capable of giving it. In seeking advice one should go to those who have managed for themselves, rather than to contractors, or to some who may be selfishly interested, or to those who have been used to spending other people's money instead of their own.

Chapter XXXVII.

BENEVOLENCE.

**Benevolence Better than Wealth—Illustrated by an Incident—
When to Begin to be Benevolent—Benevolence Should be
Systematic—Christian People Should be Benevolent—Benev-
olence in Spreading the Gospel—How to Make Use of Benev-
olence.**

IN laboring, economizing, and managing so as to be financially successful, we should have an object that reaches farther than just to provide the comforts of life for ourselves and our homes. Right here is where many people fail to enjoy a happy life; and because they fail they generally settle down on the old saying, "Happier in pursuit than in possession."

Many rich people do not find the enjoyment in life and home that the common people do. The former realize that, though they have wealth, they can consume but one living, can live in but one house, wear but one suit of clothes, eat for only one person, and occupy but one grave after death. They may go to excess and provide for themselves and their families luxuries that others can not have; they may lay aside all labor and toil in order to enjoy life more: but in doing so they only make themselves more miserable than the poorest, for excess and idleness can not but make one unhappy. Others may continue to labor and to worry, trying to increase their riches and wealth; but in doing so they only add more care and

trouble. Thus, it seems as though it were impossible for man to make riches add to his pleasure and happiness and that it often works ruin to himself and family.

BENEVOLENCE BETTER THAN WEALTH.

It is a well-known fact that the middle class, or those who are not rich, but still have sufficient to make a good living, are the happiest people on earth; and, we might add, they are generally the best people too. There is a way, however, whereby wealth can be turned into pleasure and happiness. There is something besides our own needs which is worth laboring, managing, and saving for. If this were taken into consideration and heeded by all who are able to accumulate more than a living for themselves and dear ones, much sorrow and misery would be banished from many homes both among the rich and among the poor, and happiness would enter instead. Comparatively few people, it seems, realize that in making their families happy they make themselves happy. Fewer still realize that by reaching farther than this they will increase their own happiness, or that the more people they can make happy, the more they themselves will enjoy life. Very few people act as though they had ever heard or read the words, "It is more blessed to give than to receive." And yet no other lesson needs so much to be learned and practised by those who have the good qualities of *industry and economy*; for unless they do learn this

lesson and put it into practise, their life will prove a failure notwithstanding their apparent success.

ILLUSTRATED BY AN INCIDENT.

To illustrate this point we will relate a little incident we once read about a certain rich man who failed to enjoy his wealth. It was, in substance, as follows:

He had so much sorrow and trouble that he finally decided to commit suicide. Accordingly, he started to the river, intending to leap from a high bridge into a watery grave. On the way, however, he thought of the money he carried on his person and decided that, before he committed suicide, he would do one good act—would give this money to the poor. He had no difficulty in finding a house, or shed, that looked as though its inmates were poor enough to need the money. He knocked, gained admittance, and made known his errand. He was surprised to see the poverty and misery of these human beings, but more surprised when he saw their unbounded joy and happiness caused by his act of benevolence. It warmed up his cold heart and nature and filled his soul with an hitherto unknown joy. At once he thought of how many such homes he could make happy by his wealth and decided that, with such a grand object in view, life was worth living. He gave up the thought of committing suicide and went away rejoicing over his new discovery.

If you desire to enjoy life, "go and do thou like-

wise." To make it short, if people would labor and save to make their fellow men enjoy life, they would find it the joy of their life to do so. In no other way can riches be made a blessing to their possessors or to any one else.

WHEN TO BEGIN TO BE BENEVOLENT.

We should not put off being benevolent to the poor, the sick, and the needy until we have become wealthy; for not only will this procrastination not increase our own happiness, but also many may die of sorrow and of want while we are gathering a fortune for them. Besides this, it is not very often the case that people who do nothing for humanity until they have acquired great wealth ever manifest the good quality of benevolence. A family will get no more additional happiness out of an additional farm when the one they already possess will more than provide for them, than the millionaire gets out of his increasing millions.

The truth is, we should always be benevolent to our fellow beings. Even those who are comparatively poor, or need all they have, can sometimes find others who are more needy than they are. In such cases they surely ought to show their benevolence rather than plead their poverty. Not only is this a human duty that all persons owe to one another, but it makes ourselves and others enjoy life much more than would otherwise be possible.

The best way is to unite all the good qualities that are possible for man to possess and start to practising

them all together. Benevolence should be started along with industry and economy. The following rule, which is attributed to John Wesley, is good for all to follow and will produce more pleasure and better people than can all the accumulated wealth of all the rich: "Make all you can, save all you can, give all you can." It may seem rather hard to take a part of our savings for benevolent purposes before we even have a home of our own, and yet it is about the only way of developing the human kindness that is within our breast. Using all our income for ourselves and family will almost surely make us selfish and unkind to others; and no selfish man or woman can ever be happy in the true sense of the word. A miser is a miserable man—a man who loves no one and is beloved by no one. Therefore all should be benevolent from the moment they start for themselves.

BENEVOLENCE SHOULD BE SYSTEMATIC.

It is well to be systematic in this matter as well as in other things. A good way is to have a little savings-bank at home and to place regularly some of our income in it for the poor and needy. These offerings may not seem to amount to very much and may seem to retard our own lawful ambitions a little; but neither of these excuses should hinder us from doing as I have suggested. The Bible rule is the best for all to follow. It is this: "Concerning the collection for the [poor] saints, Upon the first

day of the week let every one of you lay by him in store as God hath prospered him."

CHRISTIAN PEOPLE SHOULD BE BENEVOLENT.

Especially should Christian people be benevolent, or "rich in good works." The New Testament makes it very plain, not only that it is a human and a Christian duty, but also that it is more pleasing to God, if done through love, than almost any other Christian duty. It should be considered a part of our service to God, for such it truly is. We can not render any personal service to God, for he does not personally need our help; but we can serve him through the needy, the sick, the suffering, etc.

It may be well to notice a few quotations from the New Testament in order to see how the Author of the Bible looks upon benevolence, or the using of some of our possessions to relieve the sufferings and sorrows of others.

"As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate."

"But to do good and communicate forget not, for with such sacrifices God is well pleased."

"An odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Not only is it held as our duty, the performance

of which is well pleasing to God, but also special reward and blessing is promised to those who are truly benevolent to the poor and needy. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causes through us thanksgiving to God."

Let Christian people fully believe and practise these scriptures, thereby proving themselves Christians indeed, and not in name only; for without true benevolence no one can be a true Christian. As we read, "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Even the final reward in the resurrection day will be decided by how we have treated our fellow men, as will be seen in the following passage: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me."

Those who believe the Bible will surely see that it pays to be benevolent, and it is to be hoped that they will show their faith by their works.

BENEVOLENCE IN SPREADING THE GOSPEL.

Christian people are exhorted not only to communicate to the poor and needy, but also to use a part of their earthly possessions for the spread of the gospel. This is even more benevolent than pecuniary aid; for it is the Bible that brings civilization and elevates humanity. This can readily be seen by comparing the nations which have the Bible and in which Christianity is the prevailing religion with those who are largely without the Bible and its Christ.

To live for a worthy object gives determination, makes character, and brings success. Moreover, it keeps life from being dull and brings true and lasting pleasure and happiness. No better object can be found than to live for the good of our fellow men; and every man and woman should have enough compassion and ambition to make them willing and able to be rich in such good works.

HOW TO MAKE USE OF BENEVOLENCE.

There is no need of saying much about how to make use of the money made and saved for benevolent purposes, as there are generally more chances than money. Still, caution and wisdom should be used; for only *those* who are really in need and can not be made

self-supporting should be made subjects of benevolence. People who are out of work should be given labor instead of money, as that would by far be the best for themselves and their families. In the early Christian church men who understood the needs of the poor and how to supply them wisely and economically, were chosen for that purpose, and the benevolent funds of the church were turned over to them for proper distribution. This plan is more efficient than individual giving, and is an excellent plan for Christians of to-day to follow.

The best possible use should be made of the benevolence of others. The recipients should be very careful to spend it economically and wisely; for unless they do, they prove themselves unworthy of the love and kindness of others and are almost sure to come to final want without even being pitied by others.

It is better to make a mistake and sometimes give to those who are not worthy than to withhold help from those who are objects for true human and Christian benevolence. Therefore let us all "make all we can, save all we can, give all we can."

Chapter XXXVIII.

A CHRISTIAN HOME.

Christianity Must be Real—True Religion Means Bible Salvation—True Christians Can Live Christian Lives—Practical Rules of Christian Homes—Concluding Remarks; or, A Home in Heaven.

WHAT we have hitherto said can and should be practised by all, whether Christians or not; but Christianity will aid us in being true men and women and, besides, will bring us untold blessings and benefits for time and eternity. There are two reasons why all should be true Christians—first, because of love and duty toward God as our Creator and toward Christ as our Savior and Redeemer; and, second, because it is to our own interest and happiness in this life and in the one which is to come.

We would not have our readers believe that being Christians is all that is necessary to make and to keep home happy and good, for such is not the case. There are natural laws for Christians to learn and obey as well as for others—laws which, if disregarded, will make home unhappy. Still, Christianity goes a long way toward happiness and success, by taking away sin and the misery it causes. It matters not how well the natural laws of home are observed, as long as its inmates are not Christians, there is still a lack. For these reasons the highest ambition and the foremost object of husbands and wives, of fathers

and mothers, should be to have the Spirit of Christ in their hearts and in their homes and to have their children possess the same priceless treasure.

CHRISTIANITY MUST BE REAL.

By a Christian home we do not mean a home where the inmates are merely nominal Christians, or where they have joined themselves to some denomination of so-called Christians in order to be in society. Such professions without possessions are not worth wasting our efforts on; for they will not satisfy the longings of the soul for fellowship with God, nor will they add any happiness to our lives and homes. Much less will they support us in the dying hour. In fact, religion without real salvation from sin is of no value either in life, in death, or after death.

It is a fact known by most people that many who profess to be Christians are only such in name; and no doubt there are many more such hypocrites than those who are generally known to be so, for we are not always able to know the secret of men's hearts and lives. This profession without an experience is the greatest drawback to Christianity to-day and is worse than useless to those who make it.

Doubtless there are many who think they are Christians, while in reality they are not, but are deceived. Such people deserve our pity, and our prayers should be, that God will enlighten their eyes so that they may not only be sincere and upright, but also find the pearl of great price—the salvation of their souls

for time and eternity; for sincerity without experience will not bring the benefits of Christianity to our hearts and homes in this world nor keep us from being eternally lost in the world to come. Some think that if they are only sincere it does not matter much about what their religion may be, as it will take them through just the same; but let us remember that many heathens are no doubt sincere in offering their children to crocodiles and to other heathen gods, and yet what professed Christian will say that such sincerity will profit the poor heathen?

The fact remains that a lie is a lie and will not be made the truth no matter how sincere some people may be in believing it. This should make us careful in this matter to see that no mistake is made and that we get the real thing instead of a counterfeit; for a mistake in this matter is surely the worst mistake any man or woman could possibly make. All other mistakes cease at death, but this one will remain forever, and its effects can not be told or written. Our earnest and sincere desire for our beloved readers is that those who have made a mistake in this matter may see and correct it while this is yet possible and that those who have as yet no profession of religion may avoid this mistake by getting the real salvation of the Lord Jesus Christ.

TRUE RELIGION MEANS BIBLE SALVATION.

There is but one true religion, and that one is *best described* as Bible salvation. The only way is to

seek it, obtain it, keep it, and live it, according to the instructions given in the blessed Book of books. The Bible and especially the New Testament should be carefully read and practised by all who desire to enjoy the sweets of a Christian life and home and the blessedness of the home above when this life shall end. For the benefit of the reader we will give a few Bible quotations regarding this salvation—what it is, how to obtain it, and how to live it.

Bible salvation is salvation from all sin, not only the forgiveness of all past sins and wrongs, but also a change of heart that will make it possible, by the help and grace of God, to live without committing sin. "Thou shalt call his name Jesus, for he shall save his people from their sins." Mat. 1: 21. "Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6: 14. "Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: . . . Whosoever is born of God doth not commit sin, In this the children of God are manifest, and the children of the devil." 1 John 3: 5-10. Many more scriptures could be given to show that true religion is freedom from sin.

Many professed Christians can not live without committing sin, but these are not true Christians according to the Bible standard, and we should all be

glad that there is something better for us in true Christianity, because where sin remains, there is unhappiness also.

This salvation can be obtained at once and by every one. "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "Let him that is athirst come, and whosoever will let him take the water of life freely." Rev. 22:17. Dear reader, you can have salvation, become a true Christian now, if you will seek it in the Bible way. "Seek the Lord while he may be found, call upon him while he is near." Isa. 55:6. "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13. The Bible tells us just how this salvation can be obtained without failure.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him." Isa. 55:7.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live." Ezek. 33:15.

"Forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your *trespasses*. But if ye do not forgive, neither will your

Father which is in heaven forgive your trespasses." Mark 11:25, 26.

"Godly sorrow worketh repentance to salvation not to be repented of: . . . For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in ^{this} matter." 2 Cor. 7:10, 11.

Study carefully the above scriptures, obey them from the heart, and believe without a doubt that God does what he has promised to do, and you will thereby become a true Christian. Do not be afraid to believe the promises of God and to make them your own by faith, for they can not fail if you but do your part. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "For by grace are ye saved through faith." Eph. 2:8. If the above scriptures are complied with, God will do a divine work in your heart that will make you a true Christian, a child of God.

TRUE CHRISTIANS CAN LIVE CHRISTIAN LIVES.

It is not hard for those who are true Christians at heart to live true Christian lives. All that is necessary is to have a constant willingness to walk in the light of the word of God as fast as it is revealed to us; to study the Bible and ask God for the necessary grace to live according to its teaching in all things and

under all circumstances; and not only to pray but also to believe that we receive what we ask for according to the promises in the Bible.

PRACTICAL RULES FOR CHRISTIAN HOMES.

We will give a few scriptures that should be made the daily practise in all Christian homes; and we are sure that those who live accordingly will have no difficulty in living a Christian life away from home.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, . . . Let every one of you in particular so love his wife even as himself." Eph. 5:29-33. "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered." 1 Pet. 3:7. "If any provide not for his own, . . . he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

"Wives, submit yourselves unto your own husbands, as is fit in the Lord." Col. 3:18. "The wife see that she reverence her husband." Eph. 5:33. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man

of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3, 4.

"Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:3. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

"Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3:20. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long upon the earth." Eph. 6:1-3.

Those of our readers who desire farther help in spiritual matters should send to the Gospel Trumpet Co., Anderson, Ind., for a book entitled, "The Secret of Salvation: How to Get It, and How to Keep It."

CONCLUDING REMARKS; OR, A HOME IN HEAVEN.

In conclusion we desire to remind one and all of the fact that life here on earth is short and fleeting and that it behooves us to make sure of a title to our heavenly home. It is a good thing to have a happy home and to be successful in this life; but such can last only till death and may not last even thus long. Our loved ones can comfort and cheer our hearts in this life; but they can not go with us through the valley of death nor into the unseen hereafter, and

how sad and lonely it must be to leave our dear ones and all our earthly treasures behind us and enter the land of eternity alone and without that hope and assurance of a home in heaven which only a true Christian can have! Oh, that not one of my beloved readers might "neglect so great salvation" as the one provided so freely for all through our Lord Jesus Christ! Oh, that not one might be missing from the family circle in heaven above!

The joys of home and especially of a Christian home are pure and sweet, but they are not to be compared with the joys of the home above. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Jesus said to his disciples: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." If God has so wisely and lovingly provided and prepared all things needful for the good and happiness of his creatures in this life—things that he knew were only temporary—then, what must not the home and the world be that is prepared to be our eternal abode?

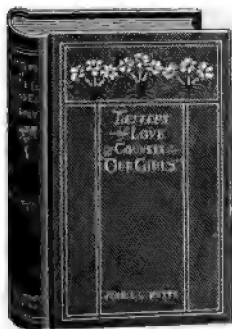
Oh, that all would become interested in procuring an eternal home for themselves and their dear ones! This is of far more importance than providing a home for themselves and their families in this life. The *time* will surely and shortly come when they will need

that heavenly home. To be without a home and the comforts provided for this life causes suffering and unhappiness to ourselves and our household; but to miss that eternal home in heaven will cause eternal misery and woe. Reader, be wise and make sure of a home hereafter, and let it be your chief aim in life to procure that eternal inheritance for your children and for all.

In order to make sure of a home in heaven we must have a Christian home here, or, at least, we must be Christians at home. Those who are not children of God can not expect to inherit his kingdom; but "if children, then heirs; heirs of God, and joint-heirs with Jesus Christ." With an earnest wish that a happy home, a successful life, and a home in heaven may be the portion of all, we conclude.

THE END.

Letters of Love and Counsel for Our Girls.



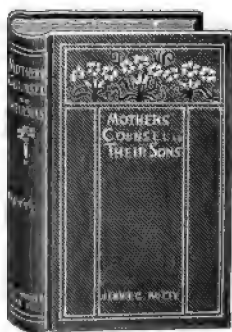
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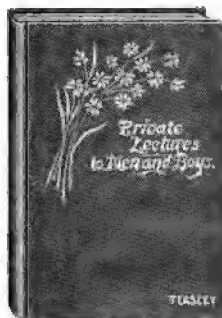
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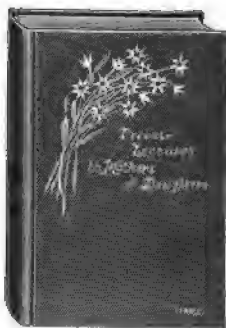
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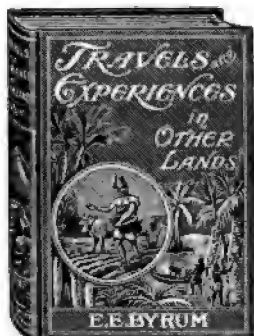
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